

THE

# CHRISTIAN OBSERVER.

[FROM THE LONDON EDITION.]

No. 206.]

FEBRUARY, 1819.

[No. 2. Vol. XVIII.]

## RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

### EXTRACTS FROM AN UNPUBLISHED AUTOGRAPH OF LOCKE.

THE writer of this paper has before him an autograph of the celebrated Mr. Locke ; a few particulars connected with which may not be uninteresting to the public. It is a small, closely, and neatly written volume, of about five inches by four, handsomely bound with silver clasps, and containing 476 pages. There is no date. Each page is carefully enclosed by four black lead margins ; and the whole work, which is in the most perfect condition, has scarcely a blot or erasure, so attentive does the writer appear to have been to the manual as well as the literary part of his performance. No portion of this interesting MS. has ever yet been printed.

The volume consists of three treatises, entitled, 1st, *The natural Proof of the Existence of a God*, and *the Immortality of the Soul* ; 2d, *Of the weakness of Man* ; 3d, *The Way of preserving Peace with Men*. The following prefatory letter to the Countess of Shaftesbury will perhaps best introduce the work to the reader. I am sorry, however, to say, it is written somewhat too much in the old adulatory style of dedication ; though, as I never heard what was the private character of the person to whom it is inscribed, I cannot estimate how far the praise was or was not appropriate.

"To the Right Honourable Margaret, Countess of Shaftesbury.\*

"Madam,—It was a bold thing for

\* Was this Margaret the countess of the first, second, or third earl of Shaftesbury? Christ. Observ. No. 206.

one that had but begun to learn French, to attempt a translation out of it.\* And it is yet bolder, to design it as a present to *you*. Fashion, which takes the liberty to authorize whatever it pleases, must be my excuse. And since one is allowed, by custom, to bring vanity with one out of France, and with confidence to present, as marks of respect at home, any sort of toys one hath picked up abroad, I crave leave to make use of my privilege of a traveller, and to offer to your ladyship a new French production in a dress of my own making. This is, I think, to be sufficiently vain. But so must he necessarily be, who ever, having obligations like mine beyond all acknowledgment, hopes to make any return. And since all I can aim at will, in this respect, amount to but a trifle ; there remains no more, but that I endeavour to make choice of such a trifle, to express my gratitude, as may have something in it peculiar and proper to recommend it.

"When I was at a loss what to pitch on for this purpose, this book came happily into my hands ; wherein I found so many characters of your

bury ? I suppose the first. The third was the author of the "Characteristics ;" the second is not particularly celebrated in any way ; and the first was Locke's long-tried patron. His character may be sufficiently ascertained from the following anecdote. "I believe, Shaftesbury," said Charles the Second, "thou art the wickedest fellow in my dominions ;" to which his lordship gravely replied, "May it please your majesty, of a *subject*, I believe I am."

\* It is not thought necessary to retain Mr. Locke's spelling.

L

ladyship, that methought at first view it bore your mark, and did of right belong to you. And when I observed in it so many lively representations of that virtue which is so eminently seen in your ladyship, I thought I could not meet in all France any thing fitter to be put into your hands, than what would make you see so rare and extraordinary a sight, as a draught of some of your own virtues. For if to be constantly humble in a high station, if to appear little to yourself in the midst of greatness, be a mark of the sense of one's own weakness; if to be beloved of all that come near you be a demonstration that you know how to live at peace with others; if to be constant and frequent in acts of devotion be the best way of acknowledging a Deity; 'tis certain your ladyship is, in reality, what the author has here given an idea of. And though his conceptions are natural and clear, and he presses the observation of his rules with great strength of argument and reason, yet he wants one thing to render his maxims beyond exception; and that is, the knowledge of your ladyship, to recommend them to the world as practicable.

"This advantage that I have over him, made me forget my want of skill in English and French, and other abilities necessary to a translator; and I resolved, at all adventures, to put these essays into a language understood by a person who knew well how to animate and establish them by her practice; and who in the ordinary course of her life, without constraint, and with a facility, as it were natural, showed to the world the real existence of those virtues which our author took pains to represent to himself in his own imagination.

"There was also another consideration, which made me think this the properest present I could make. For since it was not for me to offer any thing of a value fit for a person of your quality, the best way to hide that

shame was to find out some ordinary matter, that might lessen the esteem of those things that pretend to greatness and preference, and make them appear as inconsiderable as its self.

"The perusal of these discourses will, perhaps, do that in a good measure. And I shall be the more excusable in your ladyship's thoughts, for presenting you with a little blotted paper; when you, reflecting upon what our author says, shall perhaps think that all the gaudy things of his country are not much better, and scarce worth bringing over.

"This, at least, your ladyship's goodness encourages me to hope, that your ladyship will permit me to make use of this occasion to profess that profound respect, esteem, and duty wherewith

"I am, Madam,  
Your Ladyship's most humble,  
Most obliged,  
and most obedient Servant,  
"JOHN LOCKE."

The tradition handed down with this manuscript is, that Mr. Locke himself composed these treatises, with a view to the religious welfare of his friend, the Earl of Shaftesbury; and that the story of their being a translation was but a modest fiction to gain a perusal of the work by the Earl, through the medium of the Countess, and to avoid the appearance of personality. It was in consequence of this idea, that I lately requested the loan of the MS. from Lady M. its present possessor, (it having been some years since alienated from the Shaftesbury family,) in order to examine how far it might be worthy of being given to the public. Internal evidence, however, soon convinced me that it was what it purported to be—a *translation*, the French idiom being very apparent in several places. Still the original author, or authors, of the treatises remained to be discovered, and the only plausible conjecture which I could make was, that such



productions could have come only from that renowned school of sanctity and learning—Port Royal.

Before I had an opportunity either to verify or to disprove this conjecture, one of those coincidences which Bibliomaniacs are so fond of recording,\* and which I request pardon for narrating, determined the point. Happening to enter a public sale-room, where the relics of an old book shop were being disposed of by auction, I was about to retire on finding nothing but trash, chiefly worn-out novels, when the porter handed round four thin duodecimo volumes, of "Moral Essays;" the running title of one of which, as the book glided past me, struck my attention as being nearly the same with one of those in Mr. Locke's manuscript. Before, however, I could get the work into my hands, to ascertain the point, it was knocked down to a gentleman; who, it seems, purchased it by mistake for "Paley's Moral Philosophy," and was, therefore, sufficiently willing to yield me up his purchase. I need not add, I was very willing to take it, on finding (what I thought it first right to explain to him), that the work was entitled, "Moral Essays on many important Duties, written in French by Messieurs du Port Royal. Done into English by a Person of Quality. 4 vols. Fourth Edition. London: for Parker, at the Bible and Crown, 1724;" and that it contained, among a variety of treatises, the individual three which have long been sought for in vain, by the different possessors of Mr. Locke's translation.

\* The reader will recollect, *inter alia*, the celebrated prayer of the antiquarian Hearne, of Edmund Hall, still I believe preserved in the Bodleian library, in which, among his other acts of thanksgiving for mercies received, with a simplicity equal to his piety, he blesses God for the discovery of some rare manuscripts which he had long sought in vain, and cites it as an instance of the Almighty goodness and providence.

Several circumstances, with which I need not trouble my readers, have made me desirous of ascertaining who was this translator, thus entitled a "Person of Quality." A coincidence of style (at least such it appears to me,) between this translation and the devotional works of the Hon. Robert Boyle, leads me to suspect it *may* be that eminently devout and exemplary man; a man whose high honour it is that we cannot read his writings for the sake of information in physical science, without being also led to the contemplation and veneration of the Creator, and that not only as displayed in the works of nature, but "in the face of Jesus Christ his Son." My reasons for thinking Boyle may be the translator are, among others, the coincidence of time, as also Mr. Boyle's known partiality for the Jansenist writers. His controversy respecting prefixing to the Irish Bible, which he so munificently patronized, a preface translated from a Jansenist author, is a sufficient proof, if proof were needed, of the last point. His biographer also expressly records his great proficiency in the French *language*; and as for the *sentiments* contained in the Port Royal Essays, they remarkably correspond with those of this eminent man.

The first edition of the translation of "Moral Essays" might possibly lead, from the circumstance of the date, &c., to a discovery of the translator: but I have hitherto searched for it in vain, at the principal booksellers in London, as well as at the British Museum and other public libraries. Indeed, the only copy of *any* edition that I have lighted upon is the one now before me, and which I met with as before stated.\* I have, however, examined a copy of the original French work in the British

\* I have since found a copy of two odd volumes of the first edition at the library of Sion College, dated 1677, 1680.

Museum; which has but recently been procured, and find the date of the imprimatur (*l'approbation*) to be 1671. This copy is printed "à la Haye, 1696," and does not mention in the title-page "Messieurs du Port Royal;" which appears, therefore, to have been added by the English translator. It is, however, sufficiently well known, that Nicole had the principal hand in these essays. His works may be had together, or this particular work may occasionally be found separate. It is the best of his numerous writings. Many of the rest are more tinged with Roman Catholic peculiarities.

Mr. Locke and the "Person of Quality" were evidently quite unacquainted with each other's translation: their style greatly differs; and that of Mr. Locke partakes of the well-known character of his published works. As Locke's manuscript has never been printed, and the "Person of Quality's" translation appears to be extremely scarce, the reader may not be displeased to see

a specimen of their respective merits. The following passage is from the second essay in Mr. Locke's MS., but which stands the first in the original work, and in the printed translation. Mr. Locke appears to have selected and arranged his subjects with discriminating adaptation to the case of his Right Hon. friend and patron. It was necessary to convince him, if possible, as a preliminary point, of the existence of a God, for which purpose he has selected an admirable essay from the second volume. He has proceeded, in the next essay, on "the Weakness of Man," to reduce to its true level the rank, and grandeur, and wisdom of man; and to inculcate the scriptural maxim, "Let him that glorieth, glory in the Lord." The third treatise, on "the Way of preserving Peace with Mankind," not only leads to various remarks connected with practical religion, but was perhaps particularly applicable to the circumstances of the translator's Right Hon. patron.

*Locke's Translation.*

"I remember I was by once, when there was shewn to a person of great quality and parts, an extraordinarily fine piece of workmanship in ivory. It was a little man set upon a pillar; so slender, that the least breath of wind was enough to shake it to pieces; and one could not sufficiently admire the skill of the hand that could work it to that smallness. But he, instead of being surprised, as were the rest of the company, declared, that the usefulness of the thing, and the loss of the artisan's time about it, had come cross him so, that he could not bring his mind to consider that curiosity which the others admired in it. I found this thought very reasonable, but believed it at the same time applicable to several other things of greater moment. All those great fortunes by which the ambitious raise themselves, as

*Person of Quality's Translation.*

"I remember there was once shewn to a person of great parts and quality, a piece of ivory most curiously wrought. It was a man mounted on a pillar; so small, that the least wind was sufficient to shatter in pieces the whole work: nor could one enough admire the exquisite address of him that made it. Nevertheless, this gentleman, instead of being surprised as the rest were, did shew himself to be so struck with the frivolousness of the piece, and so concerned for the loss of time employed in the making of it, that he could not mind that industry the others were taken with. I looked on this sentiment as very just, but at the same time conceived it might be raised to many things of greater consequence. All those vast fortunes by which, as by different degrees, ambitious men ascend above



*Locke's Translation.*

by several degrees, upon the necks of the small and the great, are held up by props as slender and as frail in their kind as that of the ivory. A little turn of fancy in a prince, or a malignant vapour exhaling from those about him, bring to the ground that lofty structure of ambition: and, at best, it is built but on the life of the founder. He dying, his fortune humbles, and sinks to nothing with him. And what can there be found more uncertain, more crazy, than the life of man? That ivory toy kept with care, may be preserved as long as one pleases; but there is no caution, no endeavour, able to preserve our lives; no means to be used that can hinder them from coming in a short time to an end."

The following passages are transcribed from Mr. Locke's autograph. They form the opening and conclusion of the second essay, "On the Weakness of man."

"Pride is a swelling of the heart, whereby man stretches himself and grows great in his own imagination. And the idea it gives us of ourselves, is the idea of strength, power, and greatness. This is the reason why riches puff us up, seeing from them we take occasion to fancy ourselves greater and stronger. We look on them according to the expression of the Wise Man, as a strong town which secures us from the injuries of fortune, and enables us to lord it over others. This causes that haughtiness, which, according to the Scripture, rises from riches.

"The pride of grandees is of the same kind with that of the wealthy; and consists, as that, in the idea they have of their power. But since, in the contemplation of themselves alone, they find not wherewithal to stuff out this mighty idea, they are wont to take in all those that are

*Person of Quality's Translation.*

the heads, not only of the commonalty, but also of the great ones, are sustained by props as small, as frail in their kind, as were those of this piece of wrought ivory. A turn of imagination in the mind of a prince, a malignant vapour in the head of those about him, are enough to bring to the ground this proud building; which, after all, hath its foundation but on the life of an ambitious man. He once dead, on a sudden his fortunes are overthrown and brought to nothing. And what is there more brittle, more weak, than the life of man? With care we may preserve this little piece of ivory, and keep it as long as we please; but let what diligence soever be used to preserve life, there's no means left to hinder its coming to a period."

about them or belong to them. A great man, in the idea he hath formed of himself, is not one single man, but a man stuck round with all those that depend on him, with as many arms as are all theirs, because he moves and disposes of them. The idea a general hath of himself includes all his soldiers and artillery. Thus every one labours as much as he can to take up a great deal of room in his own imagination. And men bustle and advance themselves in the world, for nothing else but to enlarge this idea which every one makes of himself in his own mind. Behold there the goodly end of all the ambitious designs of mankind! Alexander and Cæsar, in all their battles, had no other aim but this. And if one ask, why the grand seignor has lately caused the slaughter of a hundred thousand men in Candia, it was only to swell the idea he hath of himself, by the additional title of a conqueror.

"This is the mint of all those haughty titles, which are multiplied in proportion as their pride within grows greater, or is less concealed. I believe, he that first called himself

*high and mighty* fancied himself stalking upon the heads of his vassals; and it was *that* he meant by this epithet *high*, so little agreeable to the low condition of man. The nations of the East, being much more foolishly vain, far outdo us of Europe in these gigantic titles. A whole page is too little for those of the most petty princes in the Indies. Some swell them up with an inventory of their furniture, jewels, or elephants; and a particular of their revenue. For even all this is taken in to make part of that phantom with which they entertain their vanity.

"This, perhaps, is the very reason why men so very passionately covet the approbation of others, because it serves so well to confirm and settle them in the good opinion they have of themselves. They imagine themselves to be something excellent; and if the public vogue move but that way, it breathes life into that idea they have fashioned and doat on within. It then becomes past doubt true and real; and they cannot be mistaken in a thing wherein they have the concurrent testimony of so many admirers.\*

"'Tis this idea that gives that different relish we find in abundance of trivial things that please or disgust us; whereof at first we do not discover the reason. We all, even those that are not covetous, take pleasure to win at all sorts of games, and every one is uneasy when he loses. Be-

\* Comparing Locke's translation with that of the "Person of Quality's," I find that the former has here omitted a paragraph, in which it is said that "pride growing from spiritual endowments, is of the same kind with that grounded on outward advantages, &c." Was this omission merely accidental; or was Locke unwilling to place a weapon in the hands of the Earl, which he might make use of in his turn against religion? I think it could not have been accidental, as Locke has from this passage altered the number of each section to the end of the treatise, to make it agree with the omission.

cause we look on ourselves when we lose, as unfortunate; which carries with it the idea of weakness and misery: and when we win, we consider ourselves as successful, which brings to our minds the idea of power, because we suppose fortune declares herself for us. We talk with delight of the past hardships and hazards we have met with; taking occasion from thence to reflect on ourselves as under the peculiar protection of the Almighty; or else as being furnished with sufficient vigour and dexterity to deal with the evils of this life.

"If, then, man's pride builds itself up upon the idea he has of his own strength, the readiest way to humble him is to give him a view of his own weakness. We must try to prick this bubble, to let the wind out that swells it. We must remove the illusion, and pull off the disguise that makes a man look big to himself, by setting before him his weakness and infirmity; not thereby to deject or dispirit him, but to dispose him to seek that support and establishment, that strength and greatness in God alone, which is not to be found in the narrow compass of his own being, nor in all those things that are tacked to him.

"But one ought to take heed not to follow *their* steps, who, under pretence of abating the pride of man, have endeavoured to strike him as low as the beasts; and have proceeded so far as to maintain, that he hath not advantages above them. Such discourses cross the design they pretend to advance: and they seem rather to be sallies of wit and sport, than the sober arguments of reason. There is in man so clear and lively a sense of his excellency above other animals, that in vain one goes about to stifle it, with these slight arguments or little observations, frivolous or false. All that truth aims at is but our humiliation; and though it abound with arguments to press this, yet how many are



there that make a shift to render ineffectual all its reasons, how clear and cogent soever! What, then, can we expect from those slight reasonings, whose weakness is discovered by an internal light which cannot be extinguished?

"It is to be feared that such discourses, instead of springing from a sincere acknowledgment of the weakness of man, and a design to take down his pride, take their rise from a secret vanity, or some more corrupt principle. For there are those who, willing to live like beasts, find no great humiliation in that doctrine which supposes them not better than beasts.\* But, on the contrary, they meet with satisfaction in it; since it allows them to follow their brutish courses with less shame, when they can look on them as more agreeable to their nature. Besides, they are well content to lay themselves thus low, while they bring down with them, to the same level, those whose greatness or reputation is troublesome to them. They matter not much to be themselves ranked with beasts, so they may but make kings and princes part of the herd, and place philosophers and scholars in the drove with sheep and horses. Let us not then trouble ourselves to look for proofs of our weakness in these vain imaginations: we have real and substantial instances enough of it in ourselves."

The writer then goes on to exhibit, in detail, the weakness of man as shewn in his soul, his body, the frailty of his life, his need of daily care, nourishment, and repose; nay, even in his boasted strength, his knowledge, and his virtues. The description, though occasionally exaggerated, is extremely forcible and convincing, and such as it required the pen of a Nicole to have written. Locke has translated it with great

\* Probably both Locke and his author had in their view some such writings as Hobbes's *Leviathan*, which made so much noise about that time.

spirit, and as if deeply impressed with the importance of the subject. It will be impracticable, in the limits of the present paper, to transcribe more than the concluding passage of the essay.

"Let us not then look for any strength in the nature of man: on what side soever we take a view of him, we shall find in him nothing but weakness and infirmity. We ought to seek for it only in God, and the power of his grace. 'Tis he alone can enlighten his darkness, strengthen his will, sustain his life as long as he pleases, and at last change all the infirmities of his body and soul into an estate of eternal glory and establishment. All that hath been said of man's weakness serves only to magnify the power of that grace which upholds him. For what force ought it to have to enable a creature so corrupt, so feeble, so miserable, to conquer himself and the devil; to raise him above all transitory things, and make him triumph over the world, and all that is deceitful, bewitching, or terrible in it.

"But, if it be true, that nothing more discovers the power of grace than the weakness of man; we may also say, that nothing shews the weakness of man so much as the grace of God, and those assistances he gives him; and that the infirmities of nature are, in some respects, more visible in those whom God hath most favoured with his grace. It is not so strange, that those who are surrounded with darkness, who know neither what they are, nor what they are about; who follow nothing but the impressions of their senses, and the whimsies of their own imaginations; should prove inconstant, light, and weak in the conduct of themselves. But who would not believe, that those whom God hath enlightened from above, to whom he hath discovered the two-fold end, the double eternity of happiness or misery to which they are going; who have their minds filled with those great and astonishing objects of hell,

heaven, angels, devils, and God himself dying for them; who have not only entertained the belief of these things, but have had them sink deep into their hearts; who have preferred God to all things on earth, knowing well that they are all but vain and empty nothings;—I say, who would not think, that such as these should be utterly incapable of being moved by any of the trifles of this world? Nevertheless, it is otherwise with them. Their hearts cease not to be still very sensible of the smallest matters. An ill look, an uncivil word, puts them out of order. They sometimes yield under the slightest temptation, at the same time that God hath given them grace to surmount the greatest. They still find themselves liable to a thousand passions, to a thousand unreasonable thoughts and irregular motions. The follies of the world get entrance, and disturb them in their most serious meditations. If they fall not directly into great crimes, they feel in themselves a bias that hangs on that side, and gives them a tendency that way; and they perceive that they have not any strength of their own, to hinder themselves from tumbling down that precipice, to which their natural inclination, if God should leave them to themselves, would certainly carry them.

“So, then, they are these properly who are sensible of their own poverty, and can say with the prophet, *I the man seeing my poverty*. The men of the world are poor and feeble, without perceiving it. A man feels not his inability to stand, when he lies on the ground. 'Tis by setting ourselves to stem a torrent, which is carrying us away, that we come to know the force of it. There are none, then, but good men, that can well know their own weakness; because they alone do their endeavours to master it. And though they do really get the better of it in occasions of most importance; it is yet with so much

imperfection, so many failings; and they have still before their eyes so many other cases wherein they falter, that they find no reason but to be the more convinced of their misery.

“It is not only those, then, who are most in the dark, the most imperfect, and those who pass under the name of weak, who ought to say to God ‘Have mercy upon me, O Lord, for I am weak,’ but even the strongest and most perfect; those who have received from him the greatest assistance of light and grace. For the proper effect of that light is to make greater discoveries, and give them a greater sense of their meanness and misery: to make them acknowledge before God, that there is nothing but darkness in their understandings; weakness and inconstancy in their wills; and that their life is but a shadow that passes, a vapour that flies away. This light makes them cry out with the prophet; ‘My substance is as nothing before thee.’ And taking from them all confidence in their own strength, making them vile and nothing in their own eyes, fills them at the same time with admiration of the almighty power of God, and the unfathomable depths of his wisdom; makes them also throw themselves into his arms with an humble confidence and acknowledgment, that He alone is able to support them amidst so many infirmities, so much weakness. He alone can deliver them from so many evils, and give them victory over so many enemies. And finally, that it is in him alone they find that light, health, and strength, which is not to be found, either in themselves, or any of the creatures about them.”

Should these extracts be considered interesting, I shall feel pleasure in transcribing, at some future opportunity, a few passages from the third treatise, “On Peace.”

S. W.



To the Editor of the Christian Observer.

MR. BURDER, in his Scripture Exp-  
positor, has brought forward the fol-  
lowing historical confirmations of the  
genealogical account given in Gen.  
v. 3—29. The precise number of  
*ten* generations, reckoned by the  
Jewish legislator between the Crea-  
tion and the Deluge, is repeated in  
the annals of the most distant na-  
tions. The Chinese compute ten  
generations from Fohy to Yu, who  
appears at the head of their first dy-  
nasty. The Persians enumerate the  
same number from Soliman Haki to  
Caicobad, the author of their second  
race. Sanconiatho, the Phrygian,  
reckons ten generations of gods and  
demi-gods, between Uranus and the  
present race of mortals. Berosus, a  
Chaldean, counts the same number  
before a general deluge. The Egyp-  
tians give the same number to the  
Atlantides before that epoch. The  
Tartars and Arabs, nations famed  
for their simplicity, and for their at-  
tachment to genealogies and antique  
traditions, preserve not only the  
memory of these ten generations,  
but in concert, though separated by  
distances, give to most of the ante-  
diluvian patriarchs, as well as to  
their immediate successors, the very  
names here consecrated to them.

E.

To the Editor of the Christian Observer.

As the most familiar truths often  
need to be frequently enforced, I  
shall submit a few additional obser-  
vations on a subject touched upon by  
a correspondent in your last Number.  
I refer to the habit of appealing light-  
ly and irreverently to the Supreme  
Being. This practice, in one or  
other of its modifications, is painfully  
prevalent. Whether we associate  
with the intellectual or the thought-  
less, the learned or the ignorant,  
some inconsiderate mention of the  
"glorious and fearful Name" is too  
Christ. Observ. No. 206.

apt to assail the ear and wound the  
feelings : and this sometimes in a  
moment of surprise ; at others, in  
the exercise of wit ; and again, to  
add nerve to a casual expression, or  
even to give point to our anger or  
indignation. This almost unconscious  
violation of the Third Command-  
ment is not unfrequently observable  
in the addresses of our public spea-  
kers ; and this even in our courts of  
law, and in the senate itself. Not  
only

"The Name which seraphs tremble at is  
hung  
Regardlessly on every trifler's tongue,"

but is even used by persons whose  
weight of character and responsibili-  
ty of station should have utterly pre-  
cluded such a practice on account of  
its levity, even if it had not been  
criminal for its impiety.

Indeed, so lamentable is the ex-  
tent of this sinful habit, that in the  
Letters of a Hindoo Rajah (by Miss  
Hamilton,) it is ironically remarked,  
with all the apparent simplicity of  
an unsuspecting heathen, that "the  
English are a *most religious nation*,  
since *they so continually* call upon  
the Supreme Being." Cowper has  
much the same story :—

"A Persian, humble servant of the sun,  
Who, though devout, of bigotry had none,  
Hearing a lawyer, grave in his address,  
With adjurations every word impress,  
Supposed the man a bishop, or at least,  
God's name so much upon his lips, a priest;  
Bowed at the close, with all his graceful  
airs,  
And begged an interest in his frequent  
prayers."

A still more painful, because a  
*real*, proof of the justice of the charge  
in question was lately afforded me by  
a friend, who, a few years since, visit-  
ed China, and passed some time in  
Canton. He states, that, when in the  
theatrical representations which oc-  
cur daily in the streets of that large  
city, an Englishman was mimicked  
by a Chinese actor, the light or pro-  
fane use of the name of the Almight-  
M

ty formed the prominent feature of the character. In short, the Englishman appeared as a mere swearer. How severe a satire on a *Christian* country was involved in such a representation ! Our lively continental neighbours, whose airy forms are supported by less substantial nutriment than suits our grosser atmosphere, have long remarked, that "the English are a very *dining* people ;" and though I have never much admired this indiscriminate allegation of excess in eating and drinking, I am still more sorry to learn, from this Chinese exhibition, that we are considered in the East as "a very *swearing* one."

I would not be understood to place profane swearing, and the more ordinary class of irreverent interjections in the same rank of criminality ; yet I think it sufficiently apparent that *every* appeal to the Almighty is sinful, unless when used with a really solemn and pious intention : and that such an intention does not ordinarily characterize the usage in question needs little proof ; for no person, I presume, will gravely assert, that as often as he uses the class of expressions to which I allude, he actually desires God's blessing, and implores his mercy. These exclamations are so continually uttered in the most thoughtless and giddy moments, that we cannot but infer the inconsiderateness of those who venture thus to employ them. Indeed, it would be preposterous to suppose them intended for a *solemn prayer to God*, and this too in the course of common conversation, and in seasons of mirth and gayety. What then are they but so many instances of taking the name of God "in vain?" a practice which as certainly brings us under the sentence of "not guiltless," as even what would be considered more flagrant and aggravated violations of the Divine command.

I shall conclude these few observations, first, by appealing to the authority of Scripture which has pro-

nounced it one of the characteristic marks of the "enemies" of God that "they take his name in vain ;" and next by referring to a well-known passage in Addison (*Spectator*, No. 531,) where, having informed us, that the truly honourable Robert Boyle never mentioned the name of God "without a pause and a visible stop in his discourse ;" and that the Jews, so great was their veneration for this Name, "would not let it enter even into their religious discourses ;" the writer concludes by saying, "What can we think of those who make use of so tremendous a Name in the ordinary expressions of their anger, mirth, and most impertinent passions ; of those who admit it into the most familiar questions and assertions, ludicrous phrases and works of humour ; not to mention those who violate it by solemn perjuries ? It would be an affront to reason to endeavour to set forth the horror and profaneness of such a practice."

NATHAN.

For the Christian Observer.

#### ON THE DETERMINATION AND CONDUCT OF ST. PAUL.

(Concluded from p. 20.)

HAVING touched upon the doctrines and determination of St. Paul, we are now to examine the conduct which he exhibited. This, as well as the former point, we may learn from his own words : "I was with you in weakness, and in fear, and in much trembling."

This language, it needs scarcely be observed, does not mean fear of man ; for in this respect, the Apostle could say, "I count not my life dear to myself ;" "I am ready not to be bound only, but also to die at Jerusalem ;" "none of these things move me, neither count I my life dear to myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus." Whatever might be the failings of this great Apostle, the fear of man cer-



tainly was not one of them. Neither was he ashamed of the Gospel of Christ; nor did he dread the odium attached to religion; nor did he feel doubtful that the Divine blessing would attend his ministry, and that God would support and vindicate his own revealed word. It was a motive far removed from an unholy cowardice that caused this eminent Apostle to say, "I was with you in weakness, and in fear, and in much trembling." This strong language was the result of an ardent desire for the souls of men; of self-diffidence and humility;—it was the language of one who felt the awful responsibility of his office; who dreaded a mistake which might be fatal to his own soul or the souls of his people;—in a word, the language of one who trembled to think that "after having preached to others, he himself might be a cast-away." The causes in which this holy fear originated, may be discerned by a slight investigation.

In the first place, one reason why the Apostle, in common with every faithful minister of Christ, would be inclined to feel "weakness, and fear, and much trembling" in the discharge of his office, arises from the *peculiar nature of his message*. For what is that message? It is no human invention, which we are at liberty to receive or not with impunity; no daily or common-place communication, which may be attended to or not without danger or inconvenience. No; it is "the testimony of God." It is a message from the Sovereign and only Potentate to a rebellious world; and on the mode of its reception depend all our hopes and fears for eternity. We are "saved with an everlasting salvation," if we receive it: we are for ever lost, if we reject it. And who that seriously considers this alternative would not experience "weakness, and fear, and much trembling," when charged with such a commission? If a delegate from an earthly prince would

feel no inconsiderable anxiety upon a subject of difficulty which involved the temporal welfare of his country, what ought *that* man to feel who is "an ambassador for God," and whose celestial message is either "a savour of life unto life, or of death unto death," to every individual to whom it is delivered?

Again; had the message of the Christian minister been something familiar, something within the ordinary range of human discovery, he might have hoped to be able to deliver it in a manner becoming its nature; but what must he feel when he considers that he has to teach men upon subjects infinitely surpassing all human conceptions, and which he himself, in his most favoured moments, can only "see through a glass darkly?" If, again, his doctrines had been smooth and pleasing to the natural mind, he might have felt less difficulty: but what must he experience when he knows that his message is utterly opposed to every feeling of the unrenewed soul; that it is "foolishness" to the natural man, and cannot be discerned but by the illumination of God's Holy Spirit? He is authorized to proclaim death and judgment, heaven and hell. He comes to the man of the world, to announce, that "whoever loveth the world, the love of the Father is not in him." He comes to the thoughtless dissipated character to say, "He that liveth in pleasure is dead while he liveth." He comes to the ambitious, the aspirant after temporal honour and exalted worldly connexions, to say, "The friendship of the world is enmity with God." He comes to the lover of wealth to say, "The love of money is the root of all evil, which while some coveted after they have erred from the faith, and have pierced themselves through with many sorrows." He comes to the decent ostentatious formalist to say, "Except your righteousness exceed that of the Scribes and Pharisees, ye shall in no wise enter the kingdom of God."

And must not he who has such a message entrusted to him feel some anxiety and trembling, lest he should deliver it in vain?—especially if we consider, that it is not a mere general statement of these things that is sufficient. He is to take care that he make them plain and clear; that he keep nothing back, and that he exaggerate nothing. He is to trace the deceitful heart through all its windings; to shew the sinner to himself; to grapple with his conscience; to search out and expose his vain excuses; and to bring him by every possible means to the obedience of Christ. It would be easy to glide through a cold routine of unmeaning formalism, or even to amuse and interest the minds of men by bare dissertations on the generalities of religion; but to do all that has been mentioned, and to do it with that firmness and faith, that prudence and affection, which characterized the Apostle, is no easy task. Well, then, might this holy man unaffectedly exclaim, “I was with you in weakness, and in fear, and in much trembling.”

This disposition of mind must also be greatly increased in every sincere minister, by the outward difficulties which surround him. If men were ready to embrace the Gospel as soon as it is proposed for their acceptance, and to live according to its precepts and spirit, no small part of the burden would be removed. But when every thing seems to oppose it; when there is worldliness, and indifference, and pride, and vanity, and evil passion to contend with; when one man hates religion, and another despises it, and another openly opposes it, the difficulty must be greatly enhanced. There are, besides, often special difficulties. The Corinthians, for instance, were addicted to a factious spirit: among the Ephesians “grievous wolves had entered, devouring the flock:” the Galatians were “bewitched” by legal doc-

trines; and other churches had their peculiar faults, as we find not only from the Apostolic writings but by our Lord’s own messages sent to them by St. John in the Revelations. In like manner, in the present day, the varying aspects of individuals and congregations present corresponding difficulties to the conscientious pastor. What minister, especially in a large sphere, can adequately ascertain the modes and habits of his people;—where and how they severally spend their time, what are their peculiar sins and temptations; what are the thoughts and views, the tastes and prejudices, of the various members of his charge, relative to the great subjects connected with their salvation. That which may edify one may harden another; what may be necessary to arouse the obstinate sinner, may bruise the broken reed. And how greatly do these and similar considerations increase the difficulties which the Apostle appears to have experienced!

Yet even this is not all; for the faithful minister would not so greatly tremble in discharging the duties of his office, were it not for the additional consciousness of his own personal defects. The Apostle himself remarked: “We have this treasure in earthen vessels.” There needs but a transient glance at the insufficiency, the weakness, the inconsistencies which mark the conduct of the best of men, to furnish sufficient evidence of the anxiety which a faithful minister must inevitably experience when he duly considers the defects of his own character and their possible operation upon the eternal welfare of his flock. He is a city set upon a hill, and cannot be hid. On his private character not less than his public ministrations will depend, under God, the success of his labours. His tempers, his conduct, his family, the mode in which he



spends his time and arranges the concerns both of his parish and his household, will be minutely watched and severely criticised; and in proportion as any inconsistency is discovered will the effect of his spiritual labours be diminished. Besides—the conduct of his studies, his secret meditations, his unseen retirements, the thoughts and emotions which are known only to himself and his Maker, will greatly influence his general character, and thus materially retard or promote the great object of his ministry. Is it then a matter for surprise that St. Paul—who scrutinized so severely, and detected so keenly, the state of his own heart, that great as he was, both as a man and a Christian, he scrupled not to call himself the chief of sinners—should feel weakness and fear in the discharge of his exalted vocation? And if he, “who was not a whit behind the chief of the Apostles,” was not exempt from this salutary fear, how much more ought it to be felt by those who, while they bear a not less important, though less extensive, commission, are far removed from that pre-eminent devotedness of character which distinguished this great Apostle?

It will, however, appear even still more forcibly why the Apostle’s conduct was thus marked by a holy fear and diffidence, if we reflect upon the responsibility of his office. “We watch,” said he, “as they that must give an account.” He seems to have considered himself as placed in a situation similar to that of Ezekiel: “Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say to the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life, the same wicked man shall die in his iniquity, but his blood will I require at thine hand.” Indeed, as before remarked,

he himself says: “I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a cast-away.” From his deep conviction of the importance of his office, combined with a corresponding sense of his own accountability before God for the faithful discharge of its duties, naturally and properly arose that fear and trembling with which his labours were conducted. Far removed from spiritual pride, or a high opinion of his own ministerial worthiness, he humbly deplored his failings, and prayed for pardon for actions which a presumptuous and pharisaic professor of Christianity would have confidently brought forward as rather deserving reward. What a lesson does this part of the Apostle’s character afford to the ostentatious, the pharisaic, the spiritually proud, the self-glorious character; and especially when that character is found connected with the ministerial vocation! If such were the sentiments of the great Apostle of the Gentiles, what should be the humility, the diffidence, the fear, the trembling of those who in the present age so inadequately follow his steps? If even St. Paul thus solemnly felt the awful weight of his responsibility, what excuse shall be made for the man who neglects, by prayer, by study, by vigilance, by activity, to endeavour to save himself and them that hear him?

W.

#### FAMILY SERMONS.—No. CXXII.

Rom. vi. 17, 18.—*God be thanked that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness.*

THERE is, perhaps, no stronger test of our character before God, than the way in which we are ac-

customed to feel with regard to those things which we know to be sinful in his sight. The true Christian avoids what is contrary to the Divine law, not only because he dreads future punishment, but because he loves and fears the Lawgiver, and feels it a pleasure as well as a duty to obey his commands. The prevalence of such a disposition in the soul is a highly favourable symptom: its absence is equally unfavourable. The Apostle, therefore, thanked God for the deliverance of the Roman converts from the love and bondage, as well as the punishment, of sin. Indeed, where the former effect does not take place, the latter cannot; for it is said that Christ redeemed to himself "a peculiar people, zealous of good works." In examining whether or not we come under this description, the words of the text will furnish us with some plain and valuable instructions. We learn from them—

First, The character of all men by nature—*servants of sin*. Secondly, The character of the people of God—*servants of righteousness*. Thirdly, The way in which this change of character is effected; namely, by *obeying from the heart the form of doctrine* revealed in the Gospel.

First. The character of men by nature is that of *servants of sin*.—The expression does not apply to those individuals only to whom St. Paul was immediately writing, but it includes us all. Our Christian baptism and other privileges make no difference in this respect, unless there be also the regenerating, and converting, and sanctifying influences of God's Holy Spirit. Our lives may be decently moral, and our character fair before men, while we still continue in the unhappy condition of servants of sin. We may live and die deceived, thinking ourselves free, and at liberty, and in security; while we remain under that worst of bondage, the dominion of the world, the flesh, and the devil; or, as the

Scriptures express it, under "the prince of the power of the air, the god of this world, the spirit that worketh in the children of disobedience."

But, how is this painful fact proved? It is proved, in the first place, from the plain declarations of Scripture itself. All mankind, Jew and Gentile, are there said to be concluded under sin. We are all equally inheritors of a fallen nature, and have all gone astray from God's ways like lost sheep. When Jehovah looked down of old from heaven, to see "if there were any that did understand, that did seek God;" he found that "every one was gone back, that they were altogether become filthy; and that there was none that did good, no not one." Such was the character of mankind at that period: and we are nowhere taught in Scripture, that it has since changed for the better.

But another and a very plain and forcible proof is, daily experience. Whichever way we turn our eye, sin and its effects are awfully visible. If we look into our own hearts, the same general truth will appear written in the most conspicuous characters. I do not mean that all men are prone to exactly the same vices; nor are all guilty of open profligacy of living, though too many are even thus notoriously included in the expression of the text. But are not we all by nature under the dominion of our evil passions? Are we not addicted to sinful pleasure, and to the vanities of the world? Do we not neglect prayer, and forget God? Are we not too careless respecting the future welfare of our souls? Have we not been proud, and selfish, and unholy? Can we, in a word, say that we have loved the Lord our God with all our hearts, and our neighbour as ourselves? Assuredly, in one or other, perhaps, and most or all of these instances, we must stand guilty and self-condemned before God. Even where the restraints of education and the fear of losing our charac-



ter, and other causes, may have prevented our becoming openly immoral, if we know ourselves, we must confess that the seeds of every sin are in our hearts, and that nothing is wanting but temptation and opportunity, with the absence of God's restraining grace, to make them spring up like briars and thorns on every side.

Thus it appears clearly, that all men are by nature "the servants of sin;" for our Lord teaches us, that "whosoever committeth sin, is the servant of sin:" and all men, we have seen, commit sin, so that all men are its servants; or, as the word implies, its *slaves*, under a disgraceful though willing bondage, led captive by Satan at his will. We confess this awful truth in the daily services of our church: we acknowledge our sins of omission and of commission: the most holy and eminent Christians in every age have borne witness to it. Which of *us*, then, will venture to deny, in his own case, what the Scriptures and daily experience thus alike prove to be the natural condition of all mankind?

But here arises a question of great importance; for if the foregoing description be true, who can be saved? Heaven, we know, is not the abode of any thing that defileth; how then shall sinners like us gain admission? It is the habitation of pure and happy beings; how then shall we, who are by nature "servants of sin," find access? This difficulty will be answered, if we consider,

Secondly, The character of the people of God: they are the "servants of righteousness."—This most important change of character must take place in us, to fit us for the happiness of heaven. Sin has disqualified us: we have not only forfeited this blessed inheritance, but by nature we are not even in a proper state of mind to enjoy it. We must, therefore, be turned from darkness to light, and from the power of Satan unto God. This conversion is a

complete change of character. The love of righteousness and holiness is its most evident mark. For true Christians may not agree on every lesser point; but in this, at least, they all resemble each other, that they desire and labour to be holy as their Father in heaven is holy, and perfect as he is perfect.

Righteousness is in the text opposed to sin: the one is the distinguishing mark of the servants of God, the other that of the servants of Satan. Our Lord himself has told us, that we cannot serve both these masters at once: we must therefore quit the service of sin, if we would enter that of righteousness. We must crucify our evil affections and lusts; we must give up our pride and vanity; we must cease to be conformed to the world; we must come out from it and be separate; we must love much that we once hated, and hate much that we once loved. If sinners entice us, we must not consent: they are no longer to be our companions, or their ways our ways. The service of righteousness is a far higher and nobler employment than theirs: it includes repentance for sin, faith in Christ, conversion of heart, and holiness of conduct; and it leads to immortality and unfading bliss in the world to come.

Well, then, might the Apostle thank God for such a change in the character of those to whom he was writing. He did not, of course, thank God on account of their having been the servants of sin: but he thanked him, that although they had formerly been so, they had now become the servants of righteousness; that they had seen the folly and error of their ways, and had been brought, by the grace of God, to repent of them, and to turn into the way that leadeth to life everlasting. And assuredly this was a just ground of congratulation; for "the wages of sin," we are told, "is death:" so that, till their conversion, they were in the direct road to destruc-

tion; whereas now, having become children of God, and joint-heirs with Christ, the gift of God to them was eternal life. Indeed, not only did *the Apostle* rejoice and thank God for this change, but the angels themselves, doubtless, partook in this holy satisfaction; for our Lord teaches us, that there is joy even in heaven over a sinner that repenteth. There is joy, in the first place, because he is made "free from sin;" that is, he is no longer under its uncontrolled power. There is joy because he is pardoned and justified; and still greater will be the joy when, having persevered in his sacred course as the faithful soldier and servant of Christ unto his life's end, he is at length admitted to the right hand of God with that delightful welcome, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

Having thus considered the great change which had taken place in the Roman converts, and which is equally necessary in each of us, in order to fit us for heaven, we are now,

Thirdly, to inquire into the means by which it was effected; namely, by obeying, from the heart, that form of doctrine delivered in the Gospel; or, to speak the language of the text more literally, by obeying from the heart that form of doctrine into which, as into a mould, they were delivered or cast. As the wax takes the impression of the seal, so the Roman converts had been modelled, as it were, into the form of the Gospel: they had recovered something of that Divine image in which they were originally created, but which they had lost by becoming the servants of sin.

Let us view the process by which this important change of character was effected. It was by means of the Gospel of Christ; by submission to the holy and self-denying doctrines which were the great topics of the Apos-

tle's preaching. But here it is very necessary that we make a distinction between the outward and visible reception of Christianity, and that inward and spiritual reception which renders it the means of making us the servants of righteousness. We see but too plainly that innumerable persons "profess and call themselves Christians" who have nothing of Christians but their baptism and their outward profession. This mere acknowledgment of the Gospel may exist where the individual is under the servitude of sin, and dead to every thing spiritual and righteous.

St. Paul, therefore, thanks God that the Romans had received the Gospel not only in this general manner, but "*from the heart.*" It is this cordial reception of it which alone can convert the soul from sin to righteousness. The word preached cannot profit, unless it be mixed with faith in them that hear it. The fallow ground of the heart must be deeply ploughed, as it were, by repentance, as well as watered by the dews of God's blessing, to render the word of eternal life fruitful in the soul. The seed scattered by the way side and on the rocky soil soon perishes: it must be received into "an honest and good heart" before it can become productive of the "peaceable fruits of righteousness."

It was such a reception on the part of the Romans that rejoiced the heart of the Apostle. They had heard the doctrines of the Gospel; they had been enlightened by the Spirit of God to understand them; they had been led by his Divine influences to embrace them. The Gospel, thus received in the faith and love of it, had made them "free from sin," and had brought them into the "glorious liberty of the sons of God." St. Paul speaks of them, in the first chapter of the Epistle, as "called



to be saints." He therefore exhorts them, in the chapter before us, to "reckon themselves dead unto sin, but alive unto God, through Jesus Christ our Lord." And throughout the Epistle he describes their invaluable privileges; as free from the condemnation of the law, joined to their Redeemer by an indissoluble bond, and heirs of that eternal inheritance which he has prepared for them that love him. As a conclusion from the whole, he beseeches them by the mercies of God to present their bodies a living sacrifice, holy, acceptable unto God; not to be conformed to the world; to think humbly of themselves; to attend to the duties of their calling; to be affectionate, diligent, charitable, placable, and submissive to authority, with many other duties becoming their exalted character as the servants of righteousness.

The only way in which such a change of character can be effected is by obedience to the doctrines of Christ. The natural man cannot aspire so high as to reach this exalted mark. Every thing earthly debases the heart; but faith in the Redeemer purifies it, and enables us to overcome the world. It raises the affections to heavenly objects, and mortifies every sinful desire of the fallen mind. In proportion as it prevails, it renders us active in our duties to God and our neighbour; teaching us "so to pass through things temporal, that finally we lose not the things eternal."

In speaking of obedience to the form of DOCTRINE delivered in the Gospel, we are not to suppose that the Apostle intended to exclude the *preceptive* parts of religion. In fact, they cannot be disunited. The word "doctrine" is not unfrequently used in the New Testament to include the *whole* of Christianity; as, in the Old Testament, the words law, statutes, precepts, and commandments, frequently include no less

Christ. Observ. No. 206.

what we are to believe than what we are to practise. We cannot be truly moulded into the doctrine of Christ, without exhibiting the blessed effects of that doctrine in our life and character. Every part of the Gospel, more or less, "teaches us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present evil world."

The particular error which St. Paul was combating, in the chapter from which the text is taken, was that of disjoining the precepts from the privileges of Christianity, and representing the doctrine of free salvation, through faith in the Redeemer, as leading to the awful conclusion, Let us sin, that grace may abound. He shews both the unreasonableness and the impiety of such a representation, and enforces the duty of holy obedience from the consideration that the Christian is dead to the law, "free from sin," and alive to God. St. Paul expressly mentions obedience to that "form of doctrine" which had been delivered to them, and which had been unjustly censured as leading to the unwarrantable conclusion just mentioned, as the cause of the conversion of the Roman believers from sin to righteousness; thus shewing the inseparable union between the doctrines and the precepts of religion. The Romans not only laid hold of the hope set before them in the Gospel, but evidenced in their deportment the truth of that scriptural remark, that "whoso hath this hope in him, purifieth himself even as God is pure." Having trusted to the Redeemer for salvation, they were desirous of living to his glory. Their obedience was voluntary and cheerful: it was "from the heart." Not, indeed, that they were without sin, but by faith in Christ they had become "free from it" as to its punishment; while its power also was being daily mortified in their souls, and

N

they were soon to be translated to that holy and happy world where it should cease for evermore.

This important subject naturally leads us to address a few concluding remarks, 1. To those who are still the servants of sin; 2. To those who have become, by the grace of God, the servants of righteousness.

Awful, indeed, is the lot of the former; for the Apostle teaches us, in the concluding verse of this chapter, that the "wages of sin is death." Far from having reason to "thank God" on their account, the ministers of Christ have abundant cause to weep and lament over them. Their life is a scene of sin and folly: their end is everlasting destruction. Nor have they any but themselves to blame for their unhappy lot; for their punishment is of their own seeking: it is the natural effect—the "wages" of their sin. "Know ye not, that unto whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"

But how happy, both in time and eternity, is the portion of the other description of character! "Being made free from sin, and become servants to God, they have their fruit unto holiness and the end everlasting life." The servant in ancient days was his master's property; a part of his goods which he might keep for life, or dispose of, or alienate in any way he pleased. According, therefore, as the master was good or bad, rich or poor, liberal or avaricious, the condition of the servant was rendered more or less favourable. To be released from the servitude of a bad master, and to be placed in the family of a good one, was a most desirable and happy alteration in his circumstances. St. Paul, therefore, brings forward this plain and familiar allusion to point out the privilege of the true Christian. "One is his master, even Christ;" and how easy and delightful is this blessed

service our Saviour himself hath taught us when he said, "Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy, and my burden is light." If we have scriptural reason to believe that we are included in the privileges of this happy condition, let the recollection of the past keep us humble, let the favourable change that has taken place make us grateful, let the hope of the future render us joyful. Above all, let us aspire after greater conformity to God, let our exertions in his service be more sincere and zealous, and let them branch out into all the details of social and relative duty, and evidence themselves by a humility, and purity, and disinterestedness which none can gainsay or resist. *Amen.*

---

To the Editor of the Christian Observer.

It being the custom in many churches to sing after the Second Lesson, the writer of this query would be glad to know on what authority this practice rests, or for what purpose it is adopted. The Rubric expressly directs, that in quires and "places where they sing," the anthem (and of course the psalm which occupies its place) shall immediately follow the third collect. It is not often that a prescribed rule should be infringed for a slight convenience; but, in this case, I am not aware that any convenience is gained by the change. The only reason which I have ever heard assigned for the alteration is, that it prevents the disturbance of the congregation rising from their knees to sing, and recurring to their former position when the psalm is finished; but, in point of fact, this interruption is found, (as I doubt not the compilers of our Liturgy intended it to be,) a seasonable relief from the posture of kneeling, which few persons can retain without some inconvenience during the whole service. In many churches



and chapels, the Rubric is still strictly observed; and I think it could only have been inadvertence that has in other places introduced the irregular custom of which I complain. In the place of worship which

I attend, the irregularity has been lately corrected, not less to the advantage and convenience of the officiating minister, than for the relief of the congregation.

PHILO-RUBRIC.

## MISCELLANEOUS.

For the Christian Observer.  
ESSAYS ON THE TASK.

### No. IV.

IN a poem so excursive as the Task, it is always a difficult matter to manage the transitions from one subject to another; a difficulty for which a poet rarely obtains due credit when he surmounts it, although he will certainly be censured when he fails. For a harsh and abrupt transition forces itself on our notice, while the mind passes imperceptibly from one object to another, where each is properly introduced, and follows the preceding in a natural order; and as it is not immediately sensible of the distance between the first topic and the last, none but an attentive reader will observe the minute and well-adjusted concatenation of the whole, by which the mutual dependency of all its parts is preserved. Cowper was in danger of bewildering himself and his reader in the exuberance of subjects which a winter's morning walk presented to his view. This, however, he has avoided: and, by a most judicious selection of topics, he has opened this book with a description of a winter's morning, the beauty of which must be appreciated, not less by those who refuse to be pleased except in accordance to critical rules, than by those who are contented to admire, without analyzing the sources of their gratification. The icy palace of Anne, empress of Russia, is the

grand link which connects his description of the objects that attracted his notice in a frosty morning with his descant upon Liberty.

The account of this singular structure embraces so many particulars that it requires no illustration: but the moral which he so beautifully and unaffectedly elicits from it will always recommend it to peculiar notice.

"Alas! 'twas but a mortifying stroke  
Of undesigned severity, that glanced  
(Made by a monarch) on her own estate,  
On human grandeur and the courts of kings.  
'Twas transient in its nature, as in shew  
'Twas durable; as worthless as it seemed  
Intrinsically precious: to the foot  
Treacherous and false: it smiled, and it  
was cold."

Cowper had no experience in court affairs, yet he seems to have understood them as well as one who feelingly describes the miseries of a court suitor, and whose description our poet had before him.

"Full little knowest thou that hast not  
tried  
What hell it is in suing long to bide;  
To lose good days that might be better  
spent;  
To waste long nights in pensive discontent;  
To speed to-day, to be put back to-morrow;  
To feed on hope, to pine with fear and sorrow;  
To fret thy soul with crosses and with  
cares;  
To eat thy heart through comfortless  
despairs;  
To fawn, to crouch, to wait, to ride, to run;  
To spend, to give, to want, to be undone."  
SPENSER'S Mother Hubbard's Tale.





.....'Tis the cause of man.  
There dwell the most forlorn of human kind  
Immured though unaccused, condemned  
untried."

After having repeated these lines, Mr. Fox added, in the language of the poet, that there was not an English heart which would not leap to hear that this monument of arbitrary power, this abode of wretchedness and despair, had now fallen. We are told by Hayley, that Cowper was much gratified at this favourable notice of his work, by one whom he must have deemed no incompetent judge of poetry, though he certainly could not have admired his general character. Cowper's description of the prisoner suffers from the comparison which we are irresistibly led to make between it and a similar passage in Sterne; a man, who like many others, affords melancholy proof that transcendent genius may gild, but cannot break, the bonds of inherent depravity; and whose writings, while they induce us to admire their talents, compel us to detest their principles. Well did Mr. Wilberforce say of Sterne, that the chief effect of his writings is to produce in the mind "a morbid sensibility in the perception of indecency."

In controverting any of Cowper's positions, we feel as if we were questioning the decision of a parent: I would, therefore, turn the attention of the reader with peculiar pleasure to the entire passage which begins,

"Thine is a liberty as yet unsung, &c."

It is impossible to comment upon these lines, except in the language of Inspiration. "Then shall the creature itself also be delivered from the bondage of corruption into the glorious liberty of the children of God." This is the honour that cometh from God only, and "such honour have all his saints." Amid all our admiration of this affecting display of the blessings of religion, and of the privileges of him whom "the

Son makes free," we are compelled painfully to exclaim, with reference to the author, "sic vos non vobis melificatis apes." Of the consolations which he furnishes in such abundance to others, he was not himself a partaker. Religion, as it respected others, wore "love's proper hue," but toward himself all was gloom and darkness. While the particulars of his case were but little known, and less understood, it is not wonderful that certain persons should represent this unhappy temperament of mind as the result of what they styled his *peculiar* religious sentiments: their pity for him was intermixed with expressions of abhorrence at the shocking system which could lead to such melancholy results. But now it is well known that insanity was the cause of these deplorably erroneous views of religion. It was a constitutional malady, which had manifested itself when he knew nothing of the nature, and consequently felt nothing of the influence, of religion. It is also a fact, that when he had become acquainted with its object, and impressed with its importance, the influence of disease was awhile suspended; though it afterward returned with such violence as to overwhelm his mind, and to leave him to sink hopelessly under all its bitterness. What were his views of the Christian religion, and how far they were from deserving the imputation of novelty, will appear, among other instances, from his observations on the religious views exhibited in *Paradise Lost*; or, as Cowper calls it, "the theology of poem." They occur at the end of the notes on the third book, in the quarto volume of *Notes and Translations from Milton's Latin Poems*, published by Hayley.—I believe, those who still persist, after all that has been said on the subject, and in defiance of the testimony which his writings exhibit, to attribute his mental alienation to his religious sentiments,

must be left to their own prejudices. Till very lately, the affinity of Cowper's case to that of Simon Browne, mentioned in the *Adventurer*, has escaped notice; a circumstance the more remarkable, as the two cases appear decidedly similar. This writer became possessed with the strange idea, that his rational soul had been gradually annihilated, and that, with the outward form of a man, he possessed only an animal life in common with brutes. Though sane in other respects, this prepossession had acquired such a hold on his imagination that he deemed it inconsistent either to pray himself, or to be present at the devotion of others. He wrote a defence of revealed religion against the infidels of that day; and it was deemed one of the best pieces which the controversy had produced. His friends, however, very properly suppressed the dedication to Queen Caroline, as he had there stated what he conceived to be his unhappy situation, and entreated her Majesty's prayers in his behalf, that the Almighty would restore him to the rank of an immortal being. The entire paper of the above-mentioned work, No. 88, may be consulted.

The propriety of publishing Cowper's own account of his early life may be very justly questioned; but whoever has read it may easily recognise the portraiture of his mental conflicts in the following lines.

———"He foresees  
The fatal issue to his health, fame, peace,  
Fortune, and dignity; the loss of all  
That can ennoble man, and make frail life,  
Short as it is, supportable. Still worse,  
Far worse than all the plagues with which  
his sins  
Infest his happier moments, he forebodes  
Ages of hopeless misery. Future death,  
And death still future. Not a hasty stroke  
Like that which sends him to the dusty  
grave,  
But unrepeatable enduring death.  
Scripture is still a trumpet to his fears.  
What none can prove a forgery, may be  
true:

What none but bad men wish exploded,  
*must.*

That scruple checks him. Riot is not loud,  
Nor drunk enough to drown it. In the  
midst  
Of laughter, his compunctions are sin-  
cere;  
And he abhors the jest by which he  
shines."

If men had the honesty to speak out, there are, doubtless, many among those "who live without God in the world," that might vouch for the fidelity of this humiliating description.

The eulogy on the martyrs in Mary's reign is well expressed: and those who value the cause in which they bled will admit the justness of his censure upon Hume's *History of England*; "where," as a much revered author has observed, "such a slender superiority is ascribed to one religious system above another, that the young reader will be in danger of thinking that the Reformation was not worth contending for."—*Hints respecting the Education of a young Princess.*

The reader who does not admire (I fear this is too cold a word) the passage beginning with

"He is the free man whom the truth  
makes free,"

may rest assured that he has no taste for relishing the beauties of poetry and the man who does not understand it, has good reason to suspect himself unacquainted with the blessings of true religion. These exquisite lines express, with all the rareness of true feeling, sentiments which had long been familiar to his mind. "Oh! I could spend whole days, and moon-light nights, in feeding upon a lovely prospect. My eyes drink the rivers as they flow. If every human being upon earth could think for one quarter of an hour as I have done for many years, there might, perhaps, be



many miserable men among them ; but not an unawakened one could be found from the arctic to the antarctic circle. At present, the difference between them and me is greatly to their advantage. I delight in baubles, and know them to be so ; for, rested in, and viewed without a reference to their Author, what is the earth, what are the planets, what is the sun itself but a bauble ? Better for a man never to have seen them, or to see them with the eyes of a brute, stupid and unconscious of what he beholds, than not to be able to say 'The Maker of all these wonders is my Friend.' Their eyes have never been opened to see that they are trifles : mine have been, and will be, until they are closed for ever. They think a fine estate, a large conservatory, a hot-house rich as a West-Indian garden, things of consequence ; visit them with pleasure, and muse upon them with ten times more. I am pleased with a frame of four lights, doubtful whether the few pines it contains will ever be worth a farthing ; amuse myself with a green-house which Lord Bute's gardener could take upon his back, and walk away with ; and when I have paid it the accustomed visit, and watered it and given it air, I say to myself, 'This is not mine : 'tis a plaything lent me for the present : I must leave it soon.' " Vol. I. pp. 248—250.

Nothing tends to exhibit the distinct character of poets more clearly, than a comparison of those passages in which they have described similar objects. A volume of criticism would not mark so forcibly the simple elegance of Virgil's poetry, contrasted with the artificial decorations which load the writings of Ovid, as a comparison of their descriptions of a tame stag ; and, if we compare Cowper's address to the starry heavens with passages of the same import in "The Night Thoughts," the result will be nearly the same. Cowper was pleased at finding a resem-

blance traced between his poetry and Young's ; though, in my mind, few things can be more dissimilar.

This essay has been lengthened too much, to allow me the pleasure of transcribing the concluding lines of this book. Yet is it not unnecessary to recommend to the reader's attention, what he must have already perused with delight.

(To be continued.)

---

To the Editor of the Christian Observer.

ON receiving my last account of fees due from me to my alma mater, Oxford, I found a slight addition to the usual charges ; on which has arisen in my mind a case of conscience which I am desirous of submitting to your correspondents for solution. You may know, that about the time of the Archdeacon of Bath's celebrated Protest, our Convocation determined on presenting 1000*l.* towards building churches ; 500*l.* to the National Schools ; and 500*l.* to the Society for propagating the Gospel. To raise the money was the difficulty ; and it was accordingly agreed to levy, for the next three years, an additional shilling per quarter from each of our 3785 members ; which, upon calculation, you will find to be about the requisite sum. I need not say, I am as anxious as any man for the welfare of these societies, and think it highly honourable to the University to have countenanced them by these munificent donations : but my difficulty is, whether or not I should not "*protest*" against this proceeding, as involving myself and other orthodox men in all the anathemas denounced by the aforesaid archdeacon against "*penny societies*." The only salvo I can find for my conscience is, that we are not, strictly speaking, a *penny society* ; as I find we are only an "almost farthing per week society" for the two latter ob-

jects, and a "half-penny a week society" for the former.

Under these circumstances, ought I boldly to protest against such measures, and proceed to take my name off the books? Or do you think I shall be justified in retaining it under the above plea, or any other which some kind-hearted casuist may suggest to enlighten the scrupulous conscience of

Your obedient servant,  
AN OXFORD MASTER OF ARTS?

---

To the Editor of the Christian Observer.

I LATELY observed, in an extract from a New Orleans newspaper, the following inhuman advertisement, which I send only for the sake of warning the British public against a threatened introduction of a similar "amusement" nearer home.

"ON SUNDAY the 9th instant, will be represented in the place where fire-works are generally exhibited, near the Circus, an extraordinary fight of *furious animals*. The place where the animals will fight is a rotunda of 160 feet in circumference, with a railing seventeen feet in height, and a circular gallery well conditioned and strong, inspected by the mayor and surveyors by him appointed. 1st fight: A strong Attakapas bull, attacked and subdued by six of the strongest dogs of the country. 2d fight: Six bull-dogs against a Canadian bear. 3d fight: A beautiful tiger against a black bear. 4th fight: Twelve dogs against a strong and furious Opeloussas bull. If the tiger is not vanquished in his fight with the bear, he will be sent alone against the last bull; and if the latter conquers all his enemies, several pieces of fire-works will be placed on his back, which will produce a very entertaining amusement," &c. &c.

"If Mr. Renault is so happy as to amuse the spectators by this new spectacle, he will use every exertion to diversify and augment it, in order

to prove to a generous public, whose patronage has been so kindly bestowed upon him, how anxious he is to please them."

This disgusting exhibition, I am sorry to say, is evidently not intended only for the lowest classes of society, as the price of admission is no less than a dollar for grown persons, and 50 cents for children. I say nothing, in this place, of the impiety and scandalous violation of common decency in selecting the Sunday for this gross outrage upon the feelings of a professedly Christian public; as if the author of the spectacle had been gravely of opinion, according to the vulgar adage, that "the better the day, the better the deed." It is enough to have copied the extract, which needs no comment to heighten the indignation which it must inevitably excite.

Before I had well forgotten the disgust I experienced in reading the above advertisement, I met with the following notice in the Chelmsford Chronicle:—"A fight between a bull and one of Mr. Wombwell's lions, which are now exhibiting at Norwich, will take place, in the course of the Easter week, at Newmarket."—My reason, sir, for introducing this subject to your readers is to apprise the neighbouring magistracy of this intended exhibition, in order that they may interpose the arm of law and humanity, to prevent so barbarous a spectacle. Should this paper meet the eye of any gentleman holding his Majesty's commission for the peace of the counties of Cambridge or Suffolk, I think I may venture to say, without fear of contradiction, that Mr. Wombwell may advertise in the next Chelmsford Chronicle that his intended exhibition is postponed *sine die*; for though bull-baiting has been very gravely defended, and that even in the senate, on the ground of the pleasure it gives to the ferocious animals immediately concerned as well as to the not less ferocious animals who instigate the contest,



I cannot think that any gentleman can be found to patronize the introduction of this new species of barbarity into a country as remarkable for its humanity as for its skill in science and its glory in arms. W.

scription as that to which I have alluded?  
JENNERIANUS.

To the Editor of the Christian Observer.

To the Editor of the Christian Observer.

As your work does not, I presume, exclude from its miscellaneous department any subject connected with the general welfare of the community, I should be glad if any of your medical or other readers could inform me on what principle or for what reason variolous inoculation is still permitted in any of our hospitals or infirmaries. I am frequently astonished, in passing the Small Pox Hospital at Pancras, to see, in Patagonian characters, on the opposite wings of the building, the words "INOCULATION"—"*Vaccination.*" I would not be understood as blaming the conductors of any such institution, as I am not acquainted with the grounds upon which their proceedings are regulated. Possibly the mode in which funds have been left, or are still contributed, or the remaining prejudices of the poor, may render it expedient to keep up a shew of inoculation, while, in point of fact, the applicants are generally dissuaded from the experiment, and are sent over to the opposite wing of the building. I shall be glad to hear that such is the case, as it is certain that inoculated subjects are at the present moment the most formidable diffusers of this calamitous disease. Every patient who is inoculated carries the pestilence with him to his own vicinity, and often becomes, however unconsciously, the cause of premature death to many of his friends and neighbours. What must enlightened foreigners think of the medical practice of this country, when they see in the very suburbs of the metropolis itself, such an in-

I REQUEST permission, as a clergyman, and a humble member of several of the leading religious charitable institutions belonging to the Established Church, to make a few remarks on a paper lately issued by the Society for propagating the Gospel, of which the substance is given in your Appendix for 1818, p. 864. The writer states, that the Society have of late years found great difficulty in prevailing with proper clergymen to go abroad in their service. I am grieved at the fact: it ought not so to have been, especially as the Roman Catholics, and almost every species of Dissenters, have found no similar difficulty in procuring missionaries in their respective societies. But what occurs to me as objectionable in the paper under consideration is the cause alleged for this disinclination. Had I been told, that the deficiency arises from pride, or indolence, or want of missionary zeal in our clergy, or from ignorance of their obligations to further, as far as possible, the salvation of the world, or even from a generally prevailing scepticism as to the importance or necessity of propagating the Gospel, I should have felt the clerical body less aggrieved by such a statement, than by a remark, that this disinclination arises "from an ignorance of the whole of the emoluments and advantages annexed to the situation of a missionary in the colonies to which they are sent!"—What, sir! does the writer of this paper suppose the clergy can be touched by no motive but self-interest? Does it become the friend of a missionary society to advertise for recruits, by offering larger bounties than their neighbours? Are the men to whom

such an argument is urged with most effect, the most likely persons to tread in the steps of that Great Missionary who, "though he was rich, yet for our sakes became poor, that we through his poverty might be made rich." An advertisement like this, I fear, may have the effect of inviting the needy, the spendthrift, the man to whom missionary labours would be but a pretext for secular advantage. With a Swartz or Gerické, it would have little weight, and still less with him who, like his Divine Master, was determined to "spend and be spent" for the salvation of men, and who esteemed all things but dross and refuse for the excellency of the knowledge of Christ Jesus his Lord.

The reader of this advertisement must be immediately struck with the discrepancy between the arguments here employed, and those which are so common in other missionary societies. It is true, the cause above stated is mentioned as only "one" of the causes of the disinclination of the clergy to become missionaries under the Society; but as no other is mentioned, and as no arguments are urged from any other topic, I think the reader is at liberty to conclude that this was considered by the writer as the most important and essential. But happily there are arguments even more powerful than pecuniary interest, and if some of these were suitably employed, missionaries would not long be wanting. The love of Christ; the value of the human soul; the necessity of the Gospel for the salvation of mankind; the hopes, and fears, and gratitude of those who have themselves enjoyed the blessings of Christianity, constitute arguments which have carried many an intrepid missionary to regions whence self-interest would have shrunk appalled. Let our charitable societies duly enter into these considerations, and such a missionary spirit will eventually be kindled among us, as will carry the

Gospel to the very extremities of the globe. I would not countenance fanaticism any more than the writer of the above remark; but I must frankly tell him, that the only men who can do honour to a missionary institution must be willing, like the Apostles, to go out with their property, their health, their comfort, their life in their hands; and these are not the men who will sit down accurately to calculate whether glebe is worth most in Canada or Newfoundland, or whether exchange will be more in their favour in one colony than another. A prudent regard to our temporal affairs is doubtless at all times a duty; and still more is it the duty of every charitable society to make the condition of its benevolent agents as comfortable as circumstances will admit;—but surely pecuniary considerations, if touched upon at all, ought not to be represented as the point of primary importance, and much less ought a missionary invitation to be so constructed as if it were impossible for the clergy to feel any thing like *disinterested* anxiety for the salvation of the world.

While I am on the subject of this paper, I cannot avoid remarking on another point contained in it. It expressly states, that before the Society send out a missionary to any new place, *the people must first petition the Society to do so*, and signify that they are able and willing to contribute towards his support. In general also, a house and church must be built, glebe must be assigned, subscriptions and engagements entered into; and "*where the people have failed in the performance, the missionary has been removed to another station.*" I am not commenting upon the propriety of these regulations; but I cannot but remark how inconsistent they are with the idea of this Society being, what the objectors to the more recent institutions affect to maintain, a strictly

In  
wo  
arti  
am  
tion  
com  
litic  
Stat  
disc  
of t  
that  
som  
We  
cle t  
featu  
auth  
on w  
in th  
we a  
our  
gro



missionary institution, superseding the necessity of any other. It is, of course, idle to conceive of any *heathen* or Mohammedan nation, however well disposed, fulfilling the above expectations. So long, therefore, as the regulations demanding these pre-requisites remain in force, the operations of the Society must of necessity be restricted to Christian communities and their immediate vicinity.

I trust that these free remarks will not be construed as in any de-

gree hostile to an institution which I sincerely venerate; and of the extension and success of whose labours it will give me the greatest pleasure to be informed. I would only intimate, that if the statements in the paper referred to be correct, it seems necessary that the Society should modify its rules, before it can become an efficient *Missionary Society* in the proper sense of that term.

A CLERICAL MEMBER OF THE  
CHRISTIAN KNOWLEDGE SOCIETY.

## REVIEW OF NEW PUBLICATIONS.

*Travels in Canada and the United States, in 1816 and 1817.* By Lieut. FRANCIS HALL, 14th Light Dragoons, H.P. London: Longman. 1818. 8vo. pp. 543.

*Sketches of America. A Narrative of a Journey of 5000 Miles through the Eastern and Western States of America, &c.* By HENRY BRADSHAW FEARON. 2d Edition. London: Longman. 1818. pp. 454.

In undertaking the review of the works which stand at the head of this article, we have no intention to amuse our readers with a description of American scenery, or to communicate information on the politics or statistics of the United States. Neither is it our object to discuss the much-agitated question of the advantages of emigrating to that land of large promise, and, as some allege, of lean performance. We mean to devote the present article to the consideration of a single feature in the picture, given by our authors, of American society; and on which, as it stands revealed to us in these volumes in all its deformity, we are anxious to fix the regards of our readers. We allude to the Negro slavery which pervades a great

part of the United States. Postponing, for the present, any remarks which we ourselves may have to make on this painfully interesting subject, we shall proceed to put our readers in complete possession of the facts of the case.

The most copious view both of the legal and actual condition of the slave, as it exists in the United States, is to be found in the work of Mr. Hall. It is true, as this intelligent writer observes, that information on their actual state, whether in law or fact, is little attainable by a cursory traveller. The planter, of course, will not present himself for examination, with his memorandum book of the stripes and tortures he has inflicted, and of the groans which have followed. If he affords any information at all on the subject, it passes through a doubly distorted medium. As a planter, he is interested in concealing the evils, and still more the enormities, of Negro servitude; while, as an American, he is naturally anxious to vindicate the national character in the eyes of a foreigner. Add to this, that the testimony of the slave himself would gain no credit from the enemies to his freedom; whilst it is almost impossible

that the passing traveller, or the occasional guest, should himself witness much of the practical operation of a system, the most odious and frightful part of which is necessarily withdrawn from the public eye. In general, therefore, the traveller has it only in his power to delineate such broad outlines as are incapable of concealment, leaving them to be filled up by means of those fair inductions which, on the admitted principles of human nature, we are authorized to draw from the undisputed facts of the case. And this is all which Mr. Hall, or indeed Mr. Fearon, professes to do.

The law by which slaves, and even free Men of Colour, are governed in the Carolinas—and Mr. Hall believes that the same or a similar code prevails in all the *slave states*—is a provincial act passed in 1740, and made perpetual in 1783. It begins with an enactment justly and feelingly stigmatized by our author as a “heart chilling declaration.” It is as follows: “Whereas, in his Majesty’s plantations, &c. slavery has been allowed, be it enacted, that all Negroes, Mulattoes, &c. who are or shall hereafter be in this province, and all their issue and offspring, born and to be born, shall be, and are hereby declared to be, and shall remain for ever hereafter, absolute slaves.”

A clause follows, from which Mr. Hall tells us, and we can well credit his report, that “the most iniquitous oppressions are at this day deduced.” “IT SHALL ALWAYS BE PRESUMED THAT EVERY NEGRO IS A SLAVE, UNLESS THE CONTRARY CAN BE MADE TO APPEAR.”\* (Hall, p. 422.)

\* This appalling principle, we lament to say, is also still the universal rule of law throughout the whole of our West-Indian possessions. The attempt which has been made within the last two years, in one or two colonies (we believe only in one, Jamaica,) to modify its cruel consequences, only serves to establish the opprobrious fact more incontestably.

The ninth clause gives to two justices of the peace and five freeholders, who most probably are always slave-owners, the power of trying slaves even for capital offences, and of carrying their sentence into effect without any reference, which we can discover, to a higher tribunal; and this court (subject, as it would seem, to no revisal, and with whose decisions not even the mercy of the governor can in most cases interfere, no report of its proceedings being made to him,) may inflict such manner of death\* “as they shall judge will be most effectual to deter others from offending in like manner.” Before this tribunal, so formed, the evidence of all free Negroes and of any slave, is taken against a slave, “without oath.”†

The thirty-fourth clause forbids any master from suffering a slave to traffic on his own account.‡

The thirty-seventh clause, observes Mr. Hall, presents an exquisite specimen of legislative cant and cruelty. It declares “cruelty” to be “not only highly unbecoming those who profess themselves Christians, but odious in the eyes of all men who have any sense of virtue and humanity.” It, *therefore* enacts, that, “to restrain and prevent barbarity from being exercised towards slaves,” “any per-

\* Fortunately for humanity, the feelings manifested by the British public during the last thirty years, have led to the abolition in our own colonies of the cruel modes of inflicting death which were previously in use there. Capital punishments are now confined to hanging.

† Such, in general, and with slight and unessential modifications, is also the constitution of the slave courts in our own colonies.

‡ In our West Indies, this restriction is for the most part confined to such articles as form the subjects of the traffic of masters, as sugar, coffee, cotton, cocoa, &c. &c.



son wilfully murdering a slave, shall forfeit 700*l.* currency," that is, 100*l.* sterling; "and that, if any person shall on a sudden heat and passion, or by undue correction, kill his own slave, or the slave of another person, he shall forfeit 350*l.* currency," or 50*l.* sterling.

The thirty-eighth and thirty-ninth clauses are conceived in a similar spirit. Fourteen pounds (we are not told whether this be currency or sterling, but it matters little,) is the penalty for "cutting out the tongue, dismembering, and other tortures inflicted by any other instrument than a horsewhip, cowskin, or small stick." There is, it is true, a semblance of humanity in the provision which follows, and which enacts, that the master of a slave shall be presumed guilty when his slave is maimed or cruelly beaten; but the whole effect of the clause is destroyed by ordering, that if he should not be able to clear himself of the imputation "by evidence," he may clear himself of it "BY MAKING OATH TO THE CONTRARY." This is holding out a premium for perjury.

By the forty-third clause, any White man meeting above seven slaves on a high road together, SHALL AND MAY WHIP EACH OF THEM, NOT EXCEEDING TWENTY LASHES ON THE BARE BACK. And by the forty-fifth clause a penalty of 100*l.* currency is inflicted for the crime of teaching a slave to write.

It would be difficult to account for the wanton and superfluous barbarity which is exhibited in these and similar enactments, if we were not to resort, for an explanation of the phenomenon, to the powerful operation in the breast of masters of that basest and most cruel of all passions, fear. In this view of the subject, Mr. Hall seems to concur; for he thus closes his account of the slave laws of Carolina:—

"Such is the code by which Christians govern Christians; nor is it, in any point, a dead letter. The fears of the proprietors are tremblingly alive, and racked with the dread of an insurrection, in which they must expect the measure they have meted. A military police is constantly kept up in Charleston; and every Man of Colour, whether slave or free, found in the streets after dark, without a pass, is taken up and punished."\* Hall, p. 424.

But we have scarcely occasion to resort to this principle, in order to account for the practical atrocities of the slave system. The very existence of absolute slavery on the one hand, and of unrestricted power on the other, implies them.

"He," observes Mr. Hall afterwards, "must be a very sanguine enthusiast in favour of human nature,† who believes that the Negro, thus protected by the laws, will be very tenderly cherished by his master. The uncontrolled will of the most virtuous individual would be a fearful thing to live under; but the brutal passions of the sordid, the cruel, and the ignorant, scourges which might well 'appal the guilty and confound the free,' are the rule by which at least nine-tenths of the slave population are governed. If, so governed, they are mildly and justly governed, we must admit the constant operation in their favour of a miracle strong enough to invert the whole moral order of nature. To render tigers granivorous would be comparatively easy.

"It is not impossible, but that the house servants and personal domestics of humane and enlightened masters may be in a condition not in every respect much worse than that of persons filling the same station in European countries; but it is not from the good fortune of this minute portion, we can deduce a fair estimate of the

\* Mr. Birkbeck, in his *Notes on America*, speaks in strong terms of the perpetual state of apprehension in which the planters of Virginia appeared to live, lest their slaves should rise against them.

† "The Abolitionists are charged with an affectation of philanthropy, because they think Black men have the same feelings with White; but it is the very sobriety of reason, to ascribe to planters the virtues of angels."

condition of the many. It is in the plantation, and principally, perhaps, among the petty proprietors, the work of torture goes on. An occasional instance of atrocity sometimes meets the public eye, and sheds a lurid light upon a region 'where hope never comes.'" Hall, pp. 426, 427.

Mr. Hall then states some particulars in the mode of treating slaves, which he asserts to be matters of public notoriety, admitting of no dispute, and therefore affording an undeniable foundation on which to discuss the question of their physical enjoyments. Their huts are miserable in the last degree, built of unsquared trunks of pine trees, so ill put together that, during the night, the fire shines through them as through wire lanterns. And he states it as no slight addition to their toil to be obliged to cut and fetch wood to warm this miserable dwelling, pervious as it is to every blast, and to have their night's rest perpetually broken by the necessity of keeping up fires to temper the cold.\* The furniture of these huts consists of a few gourds and wooden utensils, and, as for bedding, a Negro is supposed to require none. The accommodation to which even the master who is reputed humane and equitable, considers his slaves to be entitled is this wretched cabin with a single blanket. The usual clothing of the plantation slaves, Mr. Hall observed "almost invariably to be ragged and miserable in the extreme." Their food consists of rice and Indian meal, with a little dried fish, and is, "in fact, the result of a calculation of the cheapest nutriment on which human life can be supported." (p. 429.)

"I have heard, indeed," continues this enlightened traveller, "of the many luxuries the Negro might enjoy were he not too indolent; of the poultry and vegetables he

\* Slaves in the West Indies will, of course, suffer less from cold than those in America.

might raise round his hut; but his unconquerable idleness masters all other feelings. I have seldom heard an argument against the Negroes that was not double-edged. If they are, indeed, so indolent by nature that even a regard for their own comforts proves insufficient to rouse them to exertion, with what colour can it be asserted that they feel it no misfortune to be compelled to daily labour for another? Is the sound of the whip so very exhilarating that it dispels at once indolence and suffering? But I admit the fact of their indolence. The human mind fits itself to its situation, and to the demands which are made upon its energies. Cut off hope for the future, and freedom for the present, superadd a due pressure of bodily suffering, and personal degradation, and you have a slave, who, of whatever zone, nation, or complexion, will be, what the poor African is, torpid, debased, and lowered beneath the standard of humanity.

"To inquire if, so circumstanced, he is happy, would be a question idly ridiculous, except that the affirmative is not only gravely maintained, but constitutes an essential moral prop of the whole slave system. Neither they who affirm, nor they who deny, pretend to any talisman by which the feelings of the heart may be set in open day; but if general reasoning be resorted to, since pain and pleasure are found to be the necessary result of the operation of certain accidents on the human constitution, the aggregate of our sensations (that is, our happiness or misery) must be allowed to depend on the number and combination of these accidents. 'If you prick us, do we not bleed? If you tickle us, do we not laugh? If you poison us, do we not die?'

"Should there be any unknown principle in the Negro's constitution, which enables him to convert natural effects into their contraries, and so despise contingencies, whether of good or evil, he may pride himself on having over-past the glory both of saints and stoics; but the fact would no more justify his oppressors, than did the stubborn endurance of Epictetus, the barbarity of his master, who broke his leg. It would be too much, first to inflict a cruelty, and then to take credit for the patience with which it is supported; but the fact itself is, in this case, more than doubtful. That to a certain point the feelings of the slave grow callous under bondage, may be conceded: this is the mercy of Nature: but that they are wholly extinguished by suffering, is contradicted

of  
by  
nes  
ign  
wil  
eve  
ver  
rific  
inge  
has  
slave  
little  
tice,  
the j  
tions  
not r  
slave  
tivate  
With  
cruel



by facts of too palpable evidence; one of which is, that it is no uncommon thing for Negroes to commit suicide. This I heard from a gentleman of Charleston; and I have since met with the still more unexceptionable testimony of a friend to the Slave Trade.

"Dr. Williamson, in his 'Medical and Miscellaneous Observations, relative to the West-India Islands,' observes: 'Negroes anticipate that they will, upon death removing them from that country, be restored to their native land, and enjoy their friends' society in a future state. The ill-disposed to their masters, will sometimes be guilty of suicide; or by a resolute determination resort to dirt-eating, and thence produce disease, and at length death.' (i. 93.) This is the kind of man who, should he ever hear of the death of Cato, would call it the result of 'an ill disposition towards his master, Cæsar.'

"I remember to have once heard a person assert, from his own experience, that a cargo of Africans expressed great pleasure on finding themselves made slaves, on their arrival in America. A further explanation, however, removed the seeming improbability of this anecdote. They imagined they had been purchased for the purpose of being eaten, and therefore rejoiced in their ignorance, when they discovered they were only to be held in bondage." Hall, pp. 429—432.

It is impossible to resist the force of this reasoning. It may be evaded by sophistry or opposed by selfishness, or questioned by prejudice or ignorance, but its truth and justice will be self-evident to the mind of every intelligent and candid observer. The consideration of this terrific subject very naturally leads our ingenious author to inquire how it has happened that "slavery and slave dealing," though exhibiting little either in speculation or practice, which is calculated to convince the judgment or captivate the affections, should have found advocates, not merely among slave traders and slave holders, but among men of cultivated, and apparently liberal, minds. Without any natural sympathy with cruelty, and without any interest in

the question, they still defend these hideous practices, as if they were worthy of being embraced and cherished for the sake of their own native loveliness. Many of them would shudder at inflicting on a single fellow-creature a particle of the privations and sufferings, which they, nevertheless, uphold in argument as fit "to be the portion and daily bread of thousands." We shall, at present, abstain from entering on this extensive and inviting chapter in the history of the human mind,\* and content ourselves with noticing Mr. Hall's explanation of the fact which has so justly surprised him. He refers it to the influence of authority, to prejudice, or to an inaptitude to investigate any subject beyond the line of their ordinary occupations.

"As such persons scarcely affect to reason, or inquire, it is difficult to discover on what grounds they rest their opinions: the few who pretend to speak from experience, have seldom more to urge than the experience of good West-India dinners; and how can any thing be wrong where people dine so well? The many, who have made up their minds by mere dint of not thinking on the matter, take fast hold upon some one of the many bold falsehoods, or skilful sophisms, with which those interested in the traffic are ever ready to furnish such as find it troublesome, or fancy it unsafe, to use their own understandings;—as for instance—

"Negro slaves are better off than the poorer classes in many European countries.—They are quite contented with their situation, except when perverted by their pretended friends.—It is the proprietor's interest to use them well, and therefore he does use them well;—or the abolitionists are methodists, jacobins, or enthusiasts, and therefore unfit to be trusted with reforms of any kind; besides, slavery has existed

\* The reader, who wishes to pursue the subject farther, may turn to our volume for 1807, pp. 254, and 318, et seq. He will there find some profound reflections upon it from the pen of one, over whose untimely grave we shall never cease to mourn—John Bowdler, junior.

time out of mind, and why is the present generation to pretend to more wisdom and humanity than their forefathers? Their very good nature leads them to disbelieve most of the cruelties they hear related as connected with the slave-system; or should the evidence of particular facts occasionally overpower their prejudice, they readily admit, that as Negroes are constitutionally different from White men, they require a different treatment; so that what may seem harsh to us, and would in fact be harsh to people of our complexion, is no more to them than a salubrious regimen. Such advocates, however contemptible as logicians, are of great numerical importance. They constitute the standing army of corruption in all shapes; are always to be found among the supporters of power, and may be depended on as the steady friends of whatever is established. To the efforts of the enlightened few, they oppose the inert resistance of impassive matter; a resistance which gains respect by seeming disinterested, and remains unassailable, because, like the tortoise, it presents no vital point of attack. Self-interest takes the field with better armour, and more enterprise; but the combat would be short-lived, did he not, after each discomfiture, find refuge within the shell of his simple ally." Hall, pp. 417—419.

In the United States, indeed, as Mr. Hall admits, the influence of these causes is less powerful than in Europe. In America, few can be uninformed of the actual condition of the slaves; and as they are accustomed thoroughly to discuss all public questions, the case of the Black population has a better chance of being at least understood by them than by us. Accordingly, in some of the old states, and in all which have recently been admitted into the Union, slavery has been formally excluded from their constitution. The whole of the Eastern and a great part of the Central States, and many enlightened individuals even in the southern provinces, particularly the Quakers, are declared enemies of the system of slavery. It is true, that, for the most part, they oppose it rather as a great political evil, than as a violation of the eternal obligations of humanity and justice;

nevertheless its extent is in this way gradually narrowing. With them there is no dispute, nor, indeed, can there be, respecting the opprobrious and humiliating facts of the case. With us, on the contrary, the only persons who, in general, have an opportunity of viewing with their own eyes the state of colonial bondage, are persons interested in upholding it. And they are induced by tenderness for their own reputation, as well as by the strong feeling of interest, and, we may add, by pride, to throw a veil over the enormities of the system, and to resist every attempt to withdraw it. The advantage which America possesses in this important respect, would encourage a hope of the eventual extinction of this evil at no very distant period; at least, at an earlier period than it would be reasonable to expect it in our own colonial possessions; but for another circumstance on which Mr. Hall incidentally, but feelingly, touches, and which must have a powerful influence in perpetuating the miseries of slavery in the United States: we mean, the force of habit. Let any one consider, for a moment, the different sensations with which an individual, who had never witnessed the infliction of a wound, and a practised surgeon, would regard the amputation of a limb;—or the disgust which would be excited in an inhabitant of some splendid mansion in Grosvenor Square, on being admitted, for the first time, to the occupancy of an apartment in the Borough Compter, or Bristol Jail, as compared with the feelings of some old offender, who was familiar with all the filth and abominations of the place. A similar difference will be found to exist in the feelings of the man who has a near view of slavery for the first time, and of him whose eye has become familiar with its horrors, or has, perhaps, been accustomed to them from in-



fancy. It cannot be expected that a person born and educated in Carolina or in Jamaica, should be shocked by those parts of the slave system, which, if viewed by a person of common sensibility for the first time, would fill him with disgust and horror. In one respect, therefore, we are more advantageously situated in this country than in America, for judging accurately of the effects of the slave system. The natural feelings which they are calculated to excite are less blunted by familiarity. These remarks are illustrated by what Mr. Hall tells us of the impression he received, when, in travelling southward from Philadelphia, he first entered the slave states.

"The houses, universally shaded with large virandas, seem to give notice of a southern climate; the huts round them, open to the elements, and, void of every intention of comfort, tell a less pleasing tale: they inform the traveller he has entered upon a land of masters and slaves, and he beholds the scene marred with wretched dwellings and wretched faces. The eye, which for the first time looks on a slave, feels a painful impression: he is one for whom the laws of humanity are reversed, who has known nothing of society but its injustice, nothing of his fellow man but his hardened, undisguised, atrocious selfishness. The cowering humility, the expressions of servile respect, with which the Negro approaches the White man, strike on the senses, not like the courtesy of the French and Italian peasant, giving a grace to poverty, but with the chilling indication of a crushed spirit: the sound of the lash is in his accents of submission; and the eye which shrinks from mine, caught its fear from that of the taskmaster. Habit steels us to all things; and it is not to be expected, that objects constantly present, should continue to excite the same sensations which they cause, when looked upon for the first time; and this, perhaps, is one reason, why so much cruelty has been tolerated in the world: but whoever should look on a slave for the first time in his life, with the same indifferent gaze he would bestow on any casual object, may triumph in the good fortune through which he was born free, but in his heart he is a slave,

Christ. Observ. No. 206.

and, as a moral being, degraded infinitely below the Negro, in whose soul, the light of freedom has been extinguished, not by his own insensibility, but by the tyranny of others. Did the miserable condition of the Negro leave him mind for reflection, he might laugh in his chains to see how slavery has stricken the land with ugliness. The smiling villages, and happy population of the Eastern and Central States, give place to the splendid equipages of a few planters, and a wretched Negro population, crawling among filthy hovels—for villages (after crossing the Susquehanna,) there are scarcely any; there are only plantations—the very name speaks volumes." Hall, pp. 318—320.

Let us observe, on the other hand, the effect produced by the force of habit on the moral feelings of a respectable individual, Mr. Duff, a person residing in a remote valley in the state of Virginia, whom Mr. Hall describes as an excellent specimen of the best part of his neighbours. He was remarkably temperate; never uttered an immoral expression; and his disposition seemed in a high degree friendly and benevolent.

"Yet, mark," observes our author, "the withering effect of slavery on the moral feelings! he was talking of the different ways men had in that part of the country of making money. 'Some,' said he, 'purchase droves of hogs, oxen, or horses, in one part of the Union, and drive them for sale to another; and some buy Negroes in the same way, and drive them chained together, to different markets: I expect two gentlemen here this evening with a drove.' I expressed my horror of such traffic: he civilly assented to my observation, but plainly without any similar feeling, and spoke of the gentlemen he expected, as if they were just as 'honourable men' as any other fair dealers in the community: luckily I was not cursed with their company. I never chanced to fall in with one of these human droves; but I borrow from a pleasing little work, written by a Virginian, and entitled, 'Letters from Virginia,' the following description which he gives, in the character of a foreigner newly landed at Norfolk.

P

"I took the boat this morning, and crossed the ferry over to Portsmouth, the small town which I told you is opposite to this place. It was court day, and a large crowd of people was gathered about the door of the court-house. I had hardly got upon the steps to look in, when my ears were assailed by the voice of singing, and turning round to discover from what quarter it came, I saw a group of about thirty Negroes, of different sizes and ages, following a rough-looking White man, who sat carelessly loling in his sulkey. They had just turned round the corner, and were coming up the main street to pass by the spot where I stood, on their way out of town. As they came nearer, I saw some of them loaded with chains to prevent their escape; while others had hold of each other's hands, strongly grasped, as if to support themselves in their affliction. I particularly noticed a poor mother, with an infant sucking at her breast as she walked along, while two small children had hold of her apron on either side, almost running to keep up with the rest. They came along singing a little wild hymn, of sweet and mournful melody, flying, by a divine instinct of the heart, to the consolation of religion, the last refuge of the unhappy, to support them in their distress. The sulkey now stopped before the tavern, at a little distance beyond the court-house, and the driver got out. "My dear sir," said I, to a person who stood near me, "can you tell me what these poor people have been doing? what is their crime? and what is to be their punishment?" "O," said he, "its nothing at all, but a parcel of Negroes sold to Carolina; and that man is their driver, who has bought them." "But what have they done, that they should be sold into banishment?" "Done!" said he: "nothing at all that I know of, their masters wanted money, I suppose, and these drivers give good prices." Here the driver, having supplied himself with brandy, and his horse with water (the poor Negroes of course wanted nothing,) stepped into his chair again, cracked his whip and drove on, while the miserable exiles followed in funeral procession behind him." Hall, pp. 357—360.

The view which Mr. Hall has given of the slavery of the United States is substantially confirmed by Mr. Fearon, who states "the treatment of the Negroes throughout these states" to be "as villainous as

can well be imagined." (p. 268.) He has given us a transcript of some of the provisions of a law, not an ancient and now obsolete law, but a law passed by the city council of New Orleans, the capital of Louisiana on the 17th day of October, 1817, for the government of the slave population.

By this law, any slave found occupying, or sleeping in, any house, out-house, building, or enclosure, not his owner's or immediate employer's, without a ticket from such owner or employer, expressly describing the place, and specifying the time for which the licence is granted, shall be committed to jail by any officer of police, or any other White person, *there to receive twenty lashes*, on a warrant from the mayor or justice of the peace, unless his owner or master shall previously pay five dollars for him, with all costs.

The sixth clause of this act confines assemblies of slaves for dancing or other merriment exclusively to Sundays, and to such open and public places as the mayor shall appoint; such assemblies not to continue later than sunset: every violation of the rule to be punished with ten to twenty-five lashes, besides being liable to the penalties of the preceding clause.

The four following clauses, which we give entire, will sufficiently satisfy our readers of the humanity of this modern *Code Noir*.

"No person giving a ball to Free People of Colour shall, on any pretext, admit or suffer to be admitted to said ball any slave, on penalty of a fine from ten to fifty dollars; and any slave admitted to any such ball shall receive fifteen lashes.

"Every slave, except such as may be blind or infirm, who shall walk in any street or open place with a cane, club, or other stick, shall be carried to the police jail, where he shall receive



twenty-five lashes, and shall moreover forfeit every such cane, club, or other stick, to any White person seizing the same; and every slave carrying any arms whatever, shall be punished in the manner prescribed by the Black Code of this State.

“ ‘ If any slave shall be guilty of whooping or hallooing any where in the city and suburbs, or of making any clamorous noise, or of singing aloud any indecent song, he or she shall for each and every such offence, receive at the police jail, on a warrant from the mayor, or any justice of peace, a number of twenty lashes or stripes; and if any such offence be committed on board any vessel, the master or commander thereof shall forfeit and pay a sum of twenty dollars for each and every such offence.

“ ‘ Every slave who shall be guilty of disrespect towards any White person, or shall insult any Free person, shall receive thirty lashes, upon an order from the mayor, or justice of the peace.’ ” Fearon, pp. 277, 278.

If the subject were not too serious for mirth, there is something perfectly ludicrous in these legislative enactments. They are only to be explained on the principle to which we have already referred. We are familiar in private life with the strange effects which often proceed from terror when it has once taken full possession of the mind; the laughable exaggerations and irrational expedients to which it leads. Here, however, its unrestrained influence compromises the comfort and happiness of whole communities, and that not for a passing moment, but for ages, and throughout the miserable succession of generations yet unborn.

A practical proof of the wretchedness and degradation to which this unhappy class of our fellow-creatures is reduced, is exhibited, we are told, at “every tavern” in the slave states; where, Mr. Hall informs us, advertisements are seen posted for runaway slaves. “The barbarous phraseology in which they were drawn up sometimes amused” him; but he was more frequently disgusted with

“the ferocious spirit of revenge” they too plainly expressed. An incident, which we quote from Mr. Fearon, speaks the same painful truth still more strongly. The scene is laid at Lawes’ hotel at Middletown, in the state of Kentucky.

“A few minutes before dinner, my attention was excited by the piteous cries of a human voice, accompanied with the loud cracking of a whip. Following the sound, I found that it issued from a log barn, the door of which was fastened. Peeping through the logs, I perceived the bar-keeper of the tavern, together with a stout man, more than six feet high, who was called colonel ———, and a Negro boy about 14 years of age, stript naked, receiving the lashes of these monsters, who *relieved* each other in the use of a horse-whip; the poor boy fell down upon his knees several times, begging and praying that they would not kill him, and that he would do any thing they liked: this produced no cessation in their exercise. At length Mr. Lawes, the master of the hotel arrived, told the valiant colonel and his humane employer, the bar-keeper, to desist, and that the boy’s refusal to cut wood was in obedience to his (Mr. L.’s) directions. Colonel ——— said, that ‘he did not know what the Nigger had done, but that the bar-keeper requested his assistance to whip Caesar; of course he lent him a hand, being no more than he should expect Mr. Lawes to do for him under similar circumstances.’ At table Mr. Lawes said, ‘that he had not been so vexed for seven years.’ This expression gave me pleasure, and also afforded me, as I thought, an opportunity to reprobate the general system of slavery; but not one voice joined with mine: each gave vent in the following language to the superabundant quantity of the milk of human kindness, with which their breasts were overflowing:—

“ ‘ I guess he deserved all he got.’ ”

“ ‘ It would have been of small account if the Nigger had been whipt to death.’ ”

“ ‘ I always serve my Niggers that way: there is nothing else so good for them.’ ”

“It appeared that this boy was the property of a regular slave-dealer, who was then absent at Natchez with a cargo. Mr. Lawes’ humanity felt lamentably in my estimation when he stated, ‘that whipping Niggers, if they were his own, was per-

"I took the boat this morning, and crossed the ferry over to Portsmouth, the small town which I told you is opposite to this place. It was court day, and a large crowd of people was gathered about the door of the court-house. I had hardly got upon the steps to look in, when my ears were assailed by the voice of singing, and turning round to discover from what quarter it came, I saw a group of about thirty Negroes, of different sizes and ages, following a rough-looking White man, who sat carelessly loling in his sulkey. They had just turned round the corner, and were coming up the main street to pass by the spot where I stood, on their way out of town. As they came nearer, I saw some of them loaded with chains to prevent their escape; while others had hold of each other's hands, strongly grasped, as if to support themselves in their affliction. I particularly noticed a poor mother, with an infant sucking at her breast as she walked along, while two small children had hold of her apron on either side, almost running to keep up with the rest. They came along singing a little wild hymn, of sweet and mournful melody, flying, by a divine instinct of the heart, to the consolation of religion, the last refuge of the unhappy, to support them in their distress. The sulkey now stopped before the tavern, at a little distance beyond the court-house, and the driver got out. "My dear sir," said I, to a person who stood near me, "can you tell me what these poor people have been doing? what is their crime? and what is to be their punishment?" "O," said he, "its nothing at all, but a parcel of Negroes sold to Carolina; and that man is their driver, who has bought them." "But what have they done, that they should be sold into banishment?" "Done!" said he: "nothing at all that I know of, their masters wanted money, I suppose, and these drivers give good prices." Here the driver, having supplied himself with brandy, and his horse with water (the poor Negroes of course wanted nothing,) stepped into his chair again, cracked his whip and drove on, while the miserable exiles followed in funeral procession behind him." Hall, pp. 357—360.

The view which Mr. Hall has given of the slavery of the United States is substantially confirmed by Mr. Fearon, who states "the treatment of the Negroes throughout these states" to be "as villainous as

can well be imagined." (p. 268.) He has given us a transcript of some of the provisions of a law, not an ancient and now obsolete law, but a law passed by the city council of New Orleans, the capital of Louisiana on the 17th day of October, 1817, for the government of the slave population.

By this law, any slave found occupying, or sleeping in, any house, out-house, building, or enclosure, not his owner's or immediate employer's, without a ticket from such owner or employer, expressly describing the place, and specifying the time for which the licence is granted, shall be committed to jail by any officer of police, or any other White person, *there to receive twenty lashes*, on a warrant from the mayor or justice of the peace, unless his owner or master shall previously pay five dollars for him, with all costs.

The sixth clause of this act confines assemblies of slaves for dancing or other merriment exclusively to Sundays, and to such open and public places as the mayor shall appoint; such assemblies not to continue later than sunset: every violation of the rule to be punished with ten to twenty-five lashes, besides being liable to the penalties of the preceding clause.

The four following clauses, which we give entire, will sufficiently satisfy our readers of the humanity of this modern *Code Noir*.

"No person giving a ball to Free People of Colour shall, on any pretext, admit or suffer to be admitted to said ball any slave, on penalty of a fine from ten to fifty dollars; and any slave admitted to any such ball shall receive fifteen lashes.

"Every slave, except such as may be blind or infirm, who shall walk in any street or open place with a cane, club, or other stick, shall be carried to the police jail, where he shall receive



twenty-five lashes, and shall moreover forfeit every such cane, club, or other stick, to any White person seizing the same; and every slave carrying any arms whatever, shall be punished in the manner prescribed by the Black Code of this State.

“ ‘ If any slave shall be guilty of whooping or hallooing any where in the city and suburbs, or of making any clamorous noise, or of singing aloud any indecent song, he or she shall for each and every such offence, receive at the police jail, on a warrant from the mayor, or any justice of peace, a number of twenty lashes or stripes; and if any such offence be committed on board any vessel, the master or commander thereof shall forfeit and pay a sum of twenty dollars for each and every such offence.

“ ‘ Every slave who shall be guilty of disrespect towards any White person, or shall insult any Free person, shall receive thirty lashes, upon an order from the mayor, or justice of the peace.’ ” Fearon, pp. 277, 278.

If the subject were not too serious for mirth, there is something perfectly ludicrous in these legislative enactments. They are only to be explained on the principle to which we have already referred. We are familiar in private life with the strange effects which often proceed from terror when it has once taken full possession of the mind; the laughable exaggerations and irrational expedients to which it leads. Here, however, its unrestrained influence compromises the comfort and happiness of whole communities, and that not for a passing moment, but for ages, and throughout the miserable succession of generations yet unborn.

A practical proof of the wretchedness and degradation to which this unhappy class of our fellow-creatures is reduced, is exhibited, we are told, at “every tavern” in the slave states; where, Mr. Hall informs us, advertisements are seen posted for runaway slaves. “The barbarous phraseology in which they were drawn up sometimes amused” him; but he was more frequently disgusted with

“the ferocious spirit of revenge” they too plainly expressed. An incident, which we quote from Mr. Fearon, speaks the same painful truth still more strongly. The scene is laid at Lawes’ hotel at Middletown, in the state of Kentucky.

“A few minutes before dinner, my attention was excited by the piteous cries of a human voice, accompanied with the loud cracking of a whip. Following the sound, I found that it issued from a log-barn, the door of which was fastened. Peeping through the logs, I perceived the bar-keeper of the tavern, together with a stout man, more than six feet high, who was called colonel ———, and a Negro boy about 14 years of age, stript naked, receiving the lashes of these monsters, who *relieved* each other in the use of a horse-whip; the poor boy fell down upon his knees several times, begging and praying that they would not kill him, and that he would do any thing they liked: this produced no cessation in their exercise. At length Mr. Lawes, the master of the hotel arrived, told the valiant colonel and his humane employer, the bar-keeper, to desist, and that the boy’s refusal to cut wood was in obedience to his (Mr. L.’s) directions. Colonel ——— said, that ‘he did not know what the Nigger had done, but that the bar-keeper requested his assistance to whip Caesar; of course he lent him a hand, being no more than he should expect Mr. Lawes to do for him under similar circumstances.’ At table Mr. Lawes said, ‘that he had not been so vexed for seven years.’ This expression gave me pleasure, and also afforded me, as I thought, an opportunity to reprobate the general system of slavery; but not one voice joined with mine: each gave vent in the following language to the superabundant quantity of the milk of human kindness, with which their breasts were overflowing:—

“ ‘ I guess he deserved all he got.’ ”

“ ‘ It would have been of small account if the Nigger had been whipt to death.’ ”

“ ‘ I always serve my Niggers that way: there is nothing else so good for them.’ ”

“It appeared that this boy was the property of a regular slave-dealer, who was then absent at Natchez with a cargo. Mr. Lawes’ humanity fell lamentably in my estimation when he stated, ‘that whipping Niggers, if they were his own, was per-

fectly right, and they always deserved it ; but what made him mad was, that the boy was left under his care by a friend, and he did not like to have a friend's property injured.

"There is in this instance of the treatment of a Negro, nothing that in this State is at all singular ; and much as I condemned New York, Pennsylvania, and Ohio, when in those sections, I must now give them the character of enlightened humanity, compared with this State, in which such conduct as that I have described, is tolerated and approved." Fearon, pp. 239—241.

The following relation, however, of Mr. Hall, is of a still more affecting description. It is an account which he has given us of the trial and execution of a Negro, that took place during his stay in Charleston, South Carolina.

"A man died on board a merchant ship, apparently in consequence of poison mixed with the dinner served up to the ship's company. The cabin-boy and cook were suspected, because they were, from their occupations, the only persons on board who did not partake of the mess, the effects of which began to appear as soon as it was tasted. As the offence was committed on the high seas, the cook, though a Negro, became entitled to the benefit of a jury, and, with the cabin-boy, was put on his trial. The boy, a fine looking lad, and wholly unabashed by his situation, was readily acquitted. The Negro's turn was next. He was a man of low stature, ill-shapen, and with a countenance singularly disgusting. The proofs against him were, first, that he was cook ; so who else could have poisoned the mess ? It was indeed overlooked, that two of the crew had absconded since the ship came into port. Secondly, he had been heard to utter expressions of ill-humour before he went on board : that part of the evidence was indeed suppressed, which went to explain these expressions. The real proof, however, was written in his skin, and in the uncouth lines of his countenance. He was found guilty.

"Mr. Crafts, junior, a gentleman of the Charleston bar, who, from motives of humanity, had undertaken his defence, did not think a man ought to die for his colour,

albeit it was the custom of the country ; and moved in consequence for a new trial, on the ground of partial and insufficient evidence ; but the judge, who had urged his condemnation with a vindictive earnestness, intrenched himself in forms, and found the law gave him no power in favour of mercy. He then forwarded a representation of the case to the President, through one of the senators of the state ; but the senator ridiculed the idea of interesting himself for the life of a Negro, who was therefore left to his cell and the hangman. In this situation he did not, however, forsake himself ; and it was now, when prejudice and persecution had spent their last arrow on him, that he seemed to put on his proper nature, to vindicate not only his innocence, but the moral equality of his race, and those mental energies which the white man's pride would deny to the shape of his head and the woolliness of his hair. Maintaining the most undeviating tranquillity, he conversed with ease and cheerfulness, whenever his benevolent counsel, who continued his kind attentions to the last, visited his cell. I was present on one of these occasions, and observed his tone and manner, neither sullen nor desperate, but quiet and resigned, suggesting whatever occurred to him on the circumstances of his own case, with as much calmness as if he had been uninterested in the event ; yet as if he deemed it a duty to omit none of the means placed within his reach for vindicating his innocence. He had constantly attended the exhortations of a Methodist preacher, who, for conscience-sake, visited 'those who were in prison ;' and, having thus strengthened his spirit with religion, on the morning of his execution, breakfasted, as usual, heartily ; but before he was led out, he requested permission to address a few words of advice to the companions of his captivity. 'I have observed much in them,' he added, 'which requires to be amended, and the advice of a man in my situation may be respected.' A circle was accordingly formed in his cell, in the midst of which he seated himself, and addressed them at some length, with a sober and collected earnestness of manner, on the profligacy which he had noted in their behaviour, while they had been fellow-prisoners ; recommending to them the rules of conduct prescribed by that religion, in which he now found his support and consolation.

"Certainly, if we regard the quality and condition of the actors only, there is an infinite distance betwixt this scene



and the parting of Socrates with his disciples : should we, however, put away from our thoughts, such differences as are merely accidental, and seize that point of coincidence which is most interesting and important ; namely, the triumph of mental energy over the most clinging weaknesses of our nature ; the Negro will not appear wholly unworthy of a comparison with the sage of Athens. The latter occupied an exalted station in the public eye ; though persecuted even unto death and ignominy, by a band of triumphant despots, he was surrounded in his last moments by his faithful friends and disciples, to whose talents and affection he might safely trust the vindication of his fame, and the unsullied whiteness of his memory : he knew that his hour of glory must come, and that it would not pass away. The Negro had none of these aids ; he was a man friendless and despised ; the sympathies of society were locked up against him ; he was to atone for an odious crime, by an ignominious death ; the consciousness of his innocence was confined to his own bosom, there probably to sleep for ever : to the rest of mankind he was a wretched criminal ; an object, perhaps, of contempt and detestation, even to the guilty companions of his prison-house ; he had no philosophy with which to reason down those natural misgivings, which may be supposed to precede the violent dissolution of life and body : he could make no appeal to posterity to reverse an unjust judgment. To have borne all this patiently, would have been much : he bore it heroically.

"Having ended his discourse, he was conducted to the scaffold, where having calmly surveyed the crowds collected to witness his fate, he requested leave to address them. Having obtained permission, he stepped firmly to the edge of the scaffold, and having commanded silence by his gestures, 'You are come,' said he, 'to be spectators of my sufferings : you are mistaken : there is not a person in this crowd but suffers more than I do. I am cheerful and contented, for I am innocent.' He then observed, that he truly forgave all those who had taken any part in his condemnation, and believed that they had acted conscientiously from the evidence before them ; and disclaimed all idea of imputing guilt to any one. He then turned to his counsel, who, with feelings which honoured humanity, had attended him to the scaffold ; 'To you, sir,' said he, 'I am indeed most grateful : had you been my son, you could not have acted by me more kind-

ly ;' and observing his tears, he continued ; 'This, sir, distresses me beyond any thing I have felt yet. I entreat you will feel no distress on my account : I am happy.' Then praying to Heaven to reward his benevolence, he took leave of him, and signified his readiness to die ; but requested he might be excused from having his eyes and hands bandaged ; wishing, with an excusable pride, to give this final proof of his unshaken firmness : he, however, submitted on this point, to the representations of the sheriff, and died without the quivering of a muscle.

"The spectators, who had been drawn together, partly by idle curiosity, and partly by a detestation of his supposed crime, retired with tears for his fate, and execrations on his murderers." Hall, pp. 433—438.

We might fairly challenge the writers of romance to rival this story in depth of interest. We should only weaken its effect by any comments of our own.

The depressed and degraded condition of the Negro slave is communicated, as might be expected, by an almost infallible contagion, to the whole of the free Black and Coloured population of the United States. Nor are even those parts of the Union called, by way of distinction, Free States, in which slavery is abolished by law, exempt from this charge. The curse of slavery pursues the descendants of slaves to the latest generation. So long as the slightest tinge of African blood can be discovered to flow in their veins, however professedly liberal the institutions of any particular state may chance to be, the sentence of civil disability and degradation continues in force.—There exists, as Mr. Fearon well expresses it, in *all* these states, *not excepting any*, "a penal law deeply written in the *minds* of the whole White population, which subjects their Coloured fellow-citizens to unconditional contumely and never-ceasing insult. No respectability, however unquestionable ; no proper-

ty, however large; no character, however unblemished, will gain a man, whose body is, in American estimation, *cursed* with even a twentieth portion of the blood of his African ancestry, admission into society. They are considered as mere Pariahs, as outcasts and vagrants on the face of the earth." These persons, though many of them are possessed of the rights of citizenship, it would be little to say, are not admitted to the exercise of their civil franchises; they are not admitted to a participation of the same religious privileges. We are told by the Abbé du Bois, in his account of the Hindoos, as well as by Dr. C. Buchanan, in his Christian Researches, that the transcendent greatness of Juggernaut levels all distinctions among his votaries; and that Bramins and Soodras are, in his presence, melted down into one common state of prostration and abasement. In Christian America, the case is different. The god whom they worship is not the God who is "no respecter of persons," and who "hath made of one blood all nations of men." Even in Philadelphia and New York, there are "African churches" appropriated to "those native Americans who are Black, or have any shade of colour darker than White." Though nominally citizens, they "are not admitted into the churches which are visited by Whites." (p. 167.) In perfect conformity with this spirit, observes Mr. Fearon, is the fact that in New York, the most degraded White will not walk the street with a Negro; so that although New York is a free state, it is so only on parchment, the Black and Coloured Americans being practically and politically slaves. "The laws of the mind," he adds, "are, after all, infinitely more strong and more effective than those of the statute book; and it is these *mental* legislative enactments,

operating in too many cases, besides this of the poor Negroes, which excite but little respect for the American character." (p. 61.)

The following anecdote will throw some farther light on this subject.

"Soon after landing at New York," says Mr. Fearon, "I called at a hair-dresser's in Broadway, nearly opposite the city-hall; the man in the shop was a Negro. He had nearly finished with me, when a Black man, very respectably dressed, came into the shop and sat down. The barber inquired if he wanted the proprietor or his boss (master,) as he termed him, who was also a Black; the answer was in the negative, but that he wished to have his hair cut. My man turned upon his heel, and, with the greatest contempt, muttered in a tone of proud importance, 'We do not cut coloured men here, sir.' The poor fellow walked out without replying, exhibiting in his countenance confusion, humiliation, and mortification. I immediately requested, that if the refusal was on account of my being present, he might be called back. The hair-dresser was astonished: 'You cannot be in earnest, sir,' he said. I assured him that I was so, and that I was much concerned in witnessing the refusal from no other cause than that his skin was of a darker tinge than my own. He stopped the motion of his scissors; and after a pause of some seconds, in which his eyes were fixed upon my face, he said, 'Why, I guess as how, sir, what you say is mighty elegant, and you're an elegant man; but I guess you are not of these parts.'—'I am from England,' said I, 'where we have neither so cheap nor so enlightened a government as yours, but we have no slaves.'—'Ay, I guessed you were not raised here: you salt-water people are mighty grand to Coloured people; you are not so proud, and I guess you have more to be proud of: now I reckon you do not know that my boss would not have a single ugly or clever gentleman come to his store, if he cut coloured men: now my boss, I guess, ordered me to turn out every Coloured man from the store right away; and if I did not, he would send me off slick; for the slimmest gentleman in York would not come to his store if Coloured men were let in: but you know all that, sir, I guess, without my telling you; you are an elegant gentleman too, sir.' I assured him that I was ignorant of the fact which he stated; but which,



from the earnestness of his manner, I concluded must be true." pp. 58, 59.

"At the dinner-table I commenced a relation of this occurrence to three American gentlemen, one of whom was a doctor, the others were in the law: they were men of education and of liberal opinions. When I arrived at the point of the Black being turned out, they exclaimed, 'Ay right, perfectly right, I would never go to a barber's where a Coloured man was cut!' Observe, these gentlemen were not from the south; they are residents of New York, and I believe were born there." Fearon, p. 60.

But let us listen to the testimony of Mr. Hall on the same subject. He is speaking of Carolina. There, he says, the condition of the free Man of Colour is, in fact, scarcely preferable to that of a slave.

"Subjected to the same mode of trial, exposed to the same jealous surveillance, carefully excluded from all the rights and privileges of citizenship, and surrounded by every kind of snares, both legal and illegal, his freedom seems but a mockery super-added to oppression. The statute declares, that every Man of Colour shall be presumed a slave: every newspaper is a commentary on the injustice and barbarity of this enactment; every day Men of Colour are advertised as taken up on suspicion of being slaves: they are committed to jail, and if no owner appears, are sold to pay expenses. But the direct operation of the law is not all the free Man of Colour has to dread.

"The humane exertions of some gentlemen of the Charleston bar have lately brought to light a singular system for kidnapping free negroes, and selling them as slaves into Kentucky, or any state at a distance from their connexions. The agents were a justice of the peace, a constable, and a slave dealer.

"The process was as simple as unblushing villany could devise. A victim having been selected, one of the firm applied to the justice upon a sham charge of assault, or similar offence, for a writ, which was immediately issued and served by the constable, and the Negro conveyed to prison. Here, without friends or money, he is to await his trial for some unknown crime, charged

against him by some unknown accuser: no wonder if in this desolate condition his spirits sink, and his fears anticipate the worst: the constable now appears, exaggerates the dangers of his situation; explains how small is his chance of being liberated, even if innocent, by reason of the amount of the jail fees and other legal expenses; but he knows a worthy man who is interested in his behalf, and will do what is necessary to procure his freedom, upon no harder condition than an engagement to serve him for a certain number of years. It may be supposed, the Negro is persuaded; 'influenced perhaps, (as the counsel for the defendants observed, on the trial,) by the charms of a country life?' The worthy slave dealer now appears on the stage. The indenture of bondage is ratified in presence of the worthy magistrate and constable, who share the price of blood, and the victim is hurried on ship-board to be seen no more.

"This traffic had been long carried on, when humanity discovered and exposed it in a court of justice; but since, by the present law, there is no such offence as man-stealing, it could be punished as false imprisonment only. Should not, however, the shame of discovery produce a stronger impression on the parties engaged in this iniquitous traffic, than can be expected from their depraved habits, it is more than probable, it will continue to be carried on with keener and perhaps more atrocious dexterity than before." Hall, pp. 424—426.

Let it not, however, be supposed that the Black and Coloured race alone experience the pernicious consequences of the prevalence of slavery. The curse has reached beyond them, and the moral debasement which it has engendered in the minds of the chief actors in this drama of guilt and blood—in the minds of the masters of slaves, furnishes a striking comment on that passage of Holy Writ; "They shall eat of the fruit of their own way, and be filled with their own devices." Is it possible for any serious mind to read the following extracts without acknowledging the righteous government and retributive justice of the Almighty?

"The existence of slavery in the United

States has a most visible effect upon the national character. It necessarily brutalizes the minds of the southern and western inhabitants; it lowers, indeed, the tone of humane and correct feeling throughout the Union; and imperceptibly contributes to the existence of that great difference which here exists between theory and practice." Fearon, pp. 378, 379.

Mr. Hall gives his opinion upon the subject somewhat more at length.

"It is impossible to consider the character of the southern states, without again advert- ing to the pernicious effects of slavery.

"Land cultivated by slaves requires a considerable capital, and will therefore be divided among a small number of proprietors. Experience, too, shews that the quantity of labour performed by slaves is much below that of an equal number of free cultivators; the number of persons deriving support from the soil, will consequently be less: but the loss is not in quantity only, the quality is proportionably deteriorated. He who commands the sweat of others, will be little inclined to toil himself;\* the inclination will diminish with the necessity. The fact is so consonant with this remark, that in the southern states, the fisheries, and all branches of active exertion, fall into the hands of the New Englanders: so much so, that the city of Charleston is supplied with fish by smacks from Marblehead and Boston. Climate might be supposed to have a partial influence in producing this effect, were not such individuals as are compelled by the nature of their occupations to rely much on their own efforts, found no ways inferior in attainments and application to the same description of persons in the more temperate portions of the Union. Nay, have not almost all the sultriest regions of the globe been alternately the seats of sloth and enterprise?

"The same distribution of property which renders labour unnecessary to its proprietor, is no less fatal to his mental improvement. Experience informs us, that means and leisure are less powerful excite-

\* "Of the proprietors of slaves, a very small proportion indeed, are ever seen to labour."—*Jefferson's Notes*, p. 241."

ments to study than the spur of necessity, and hope of profit. Information will be first sought, that it may be useful, it will afterwards be pursued for the pleasure of the acquisition only. The planter has therefore been ever reckoned among the least enlightened members of society; but, says a proverb, those whom the devil finds idle, he sets about his own work. Dissipation must be always the resource of the unoccupied and ill-instructed.

"If the political effects of slavery are pernicious to the citizen, its moral effects are still more fatal to the man. 'There must doubtless,' (says Mr. Jefferson,) 'be an unhappy influence on the manners of the people, produced by the existence of slavery among us. The whole commerce between master and slave is a perpetual exercise of the most boisterous passions; the most unremitting despotism on the one part, and degrading submissions on the other. Our children see this, and learn to imitate it, for man is an imitative animal. The parent storms, the child looks on, catches the lineaments of wrath, puts on the same airs in the circle of smaller slaves, gives loose to the worst of passions, and thus nursed, educated, and daily exercised in tyranny, cannot but be stamped by it with odious peculiarities. The man must be a prodigy who can retain his morals and manners undepraved by such circumstances.' Notes, p. 241.

"We know the time of prodigies is past, and that natural effects will follow their causes. The manners of the lower classes in the Southern States are brutal and depraved.\* Those of the upper, corrupted by power, are frequently arrogant and assuming: unused to restraint or contradiction of any kind, they are necessarily quarrelsome; and in their quarrels, the native ferocity of their hearts breaks out. Duelling is not only in general vogue and fashion, but is practised with circumstances of peculiar vindictiveness. It is usual when two persons have agreed

\* "The stage-drivers, for instance, are more inhuman, and much inferior in decency of behaviour to the Negroes, who are sometimes employed in the same capacity; so that it seems not improbable that the effects of slavery, upon the lower orders at least, are more debasing to the governing class, than to the governed."

to fig  
pract  
friend  
their  
fore,

"  
opera  
result  
severa  
in mi  
457—

Th  
adduc  
cive  
it will  
pious  
beck,  
ney in  
from t  
labour  
men a  
only of  
of prof  
genera  
inhabit  
sentatio  
and its  
lectual  
populat  
vocates  
above a  
liament  
that syst  
plete wi  
tous imp  
found in

"May  
and their  
the stree  
occurren  
to mysell  
I could h  
led and  
when I h  
big tears  
the thoug  
could not  
them. In  
ings, little  
ing of the  
prides itse  
ness of its  
and, in fac  
bers, many  
Christ. (



to fight, for each to go out regularly and practise at a mark, in the presence of their friends, during the interval which precedes their meeting: one of the parties, therefore, commonly falls.

"Did the whole of the above causes operate with undiminished influence, the result would be horrible; but there are several circumstances continually working in mitigation of those evils." Hall, pp. 457—460.

The testimony which we have here adduced, has received the most decisive confirmation from another, and it will be thought by some a less suspicious, quarter. Mr. Morris Birkbeck, both in his "*Notes on a Journey in America*," and in his "*Letters from the Illinois*," appears to have laboured to convey to his countrymen a favourable impression, not only of the United States as a scene of profitable enterprise, but of the general character and manners of its inhabitants. But what is his representation of the nature of slavery, and its effects on the moral and intellectual qualities of the American population? Let the friends and advocates of our slave system, and, above all, let our members of Parliament who may be called to revise that system, weigh it well. It is replete with considerations of momentous import. The passage will be found in Birkbeck's "*Notes*," p. 20.

"May 10. I saw two female slaves and their children sold by auction in the street; an incident of common occurrence here, though horrifying to myself and many other strangers. I could hardly bear to see them handled and examined like cattle; and when I heard their sobs, and saw the big tears roll down their cheeks at the thoughts of being separated, I could not refrain from weeping with them. In selling these unhappy beings, little regard is had to the parting of the nearest relations. Virginia prides itself on the comparative mildness of its treatment of the slaves; and, in fact, they increase in numbers, many being annually supplied

from this state to those farther south, where the treatment is said to be much more severe. There are regular dealers who buy them up, and drive them in gangs, chained together, to a southern market. I am informed, that few weeks pass without some of them being marched through this place. A traveller told me, that he saw, two weeks ago, one hundred and twenty sold by auction in the streets of Richmond; and that they filled the air with their lamentations.

"It has also been confidently alleged, that the condition of slaves in Virginia, under the mild treatment they are said to experience, is preferable to that of our English labourers. I know and lament the degrading state of dependent poverty, to which the latter have been gradually reduced by the operation of laws originally designed for their comfort and protection. I know also that many slaves pass their lives in comparative ease, and seem to be unconscious of their bonds, and that the *most wretched* of our paupers might envy the allotment of the *happy* Negro. This is not, however, instituting a fair comparison, to bring the opposite extremes of the two classes into competition. Let us take a view of some particulars which operate generally.

"In England, exertion is not the result of personal fear; in Virginia, it is the prevailing stimulus.

"The slave is punished for mere *indolence*, at the discretion of an *overseer*: the peasant is only punished by the law, when guilty of a crime.

"In England, the labourer and his employer are equal in the eye of the law: here the law affords the slave no protection, unless a White man gives testimony in his favour.

"Here, any White man may insult a Black with impunity; whilst the English peasant, should he receive a blow from his employer, might and would return it with interest, and afterwards have his remedy at law for the aggression.

Q

"The testimony of a peasant weighs as much as that of a lord in a court of justice; but the testimony of a slave is never admitted at all, in a case where a White man is opposed to him.

"A few weeks ago, in the streets of Richmond, a friend of mine saw a White boy wantonly throw quicklime in the face of a Negro-man. The man shook the lime from his jacket, and some of it accidentally reached the eyes of the young brute. This casual retaliation excited the resentment of the brother of the boy, who complained to the slave's owner, and actually had him punished with thirty lashes. This would not have happened to an English peasant.

"I must, however, do this justice to the slave-master of Virginia: it was not from him that I ever heard a defence of slavery; some extenuation, on the score of expediency or necessity, is the utmost range now taken by that description of reasoners, who, in former times would have attempted to support the principle as well as the practice.

"*Perhaps it is in its depraving influence on the moral sense of both slave and master, that slavery is most deplorable. Brutal cruelty, we may hope, is a rare and transient mischief; but the degradation of soul is universal, and, as it should seem, from the general character of free Negroes,\* indelible.*

"*All America is now suffering in morals, through the baneful influence of Negro slavery, partially tolerated, corrupting justice at the very source.*"

"Slavery," he says in another place, "that broadest, foulest blot which still prevails over so large a

\* When we reflect on the wretched and degraded condition of the free Negro in the United States, as we have seen it described by Fearon and Hall, we have no reason to attribute their depravity, as Mr. Birkbeck seems half inclined to do, to their moral constitution. The actual circumstances in which they are placed sufficiently accounts for it.

portion of the United States, will circumscribe my choice within narrow limits; for if political liberty be so precious, that to obtain it I can forego the well-earned comforts of an English home, it must not be *to degrade and corrupt my children by the practice of slave-keeping.* This curse has taken fast hold of Kentucky, Tennessee, and all the new states to the South."

Such is the delineation of Negro slavery, as it exists in the United States, which has been given by three independent and impartial eye-witnesses. A writer in a contemporary Review, not remarkable for partiality to British, in preference to transatlantic policy, on contemplating the picture, expresses his keen indignation in terms which do him the highest honour. "The great curse of America," he observes, "is the institution of slavery, of itself far more than the foulest blot upon their national character, and an evil which counterbalances all the excisemen, licensers, and tax-gatherers of England. No virtuous man ought to trust his own character, or the character of his children, to the demoralizing effects produced by commanding slaves. Justice, gentleness, pity, and humility, soon give way before them. Conscience suspends its functions. The love of command, the impatience of restraint, get the better of every other feeling; and cruelty has no other limit than fear. That such feelings and such practices should exist among men who know the value of liberty, and profess to understand its principles, is the consummation of wickedness. Every American who loves his country should dedicate his whole life, and every faculty of his soul, to efface the foul stain from its character. If nations rank according to their wisdom and their virtue, what right has the American, a scourger and murderer of slaves, to compare himself with the least and lowest of

the E  
of thi  
where  
lay a f  
sant?  
are n  
of Go  
impio  
body?  
taunt  
rupt P  
and se  
judge  
censur  
of our  
manac  
world;  
purity  
remain  
groans  
round t  
less Co  
Americ  
perity,  
the abs  
the char  
treated i  
tence of  
atrocious  
sures can  
tion aff  
which m  
ed, and  
Edinburg  
146—14  
This i  
reproach  
tains ap  
with an  
no cavil  
cannot b  
duce its  
tion of  
may the  
yet may,  
by repen  
judgment  
God be  
overtake  
oppressio  
land hav  
have vex  
yea they  
ger wrong  
poured o



the European nations? *much more of this great and humane country* where the greatest lord dares not lay a finger upon the meanest peasant? What is freedom, where all are not free; where the greatest of God's blessings is limited, with impious caprice, to the colour of the body? And these are the men who taunt the English with their corrupt Parliament, with their buying and selling votes. Let the world judge which is the most liable to censure;—we who, in the midst of our rottenness, have torn off the manacles of slaves all over the world; or they who, with their idle purity and useless perfection, have remained mute and careless, while groans echoed and whips clanked round the very walls of their spotless Congress. We wish well to America, we rejoice in her prosperity, and are delighted to resist the absurd impertinence with which the character of her people is often treated in this country: but *the existence of slavery in America is an atrocious crime, with which no measures can be kept,* for which her situation affords no sort of apology, which makes liberty itself distrustful, and the boast of it disgusting." *Edinburgh Review*, No. LXI. pp. 146—148.

This is just and spirited. Every reproach which the passage contains applies to the United States with an accuracy which admits of no cavil, and with a force which cannot be resisted. May it produce its due effect on the population of that rising empire! And may they be induced, while they yet may, to avert from themselves, by repentance and reformation, the judgments which, if the word of God be true, must sooner or later overtake such cruel and impious oppression! "The people of the land have used oppression, and have vexed the poor and needy, yea they have oppressed the stranger wrongfully. Therefore have I poured out mine indignation upon

them: I have consumed them with the fire of my wrath. Their own way have I recompensed upon their heads, saith the Lord God."\* (Ezek. xxii. 29.)

There is, however, one circumstance in the extract we have given from the *Edinburgh Review*, which has not a little surprised us: we mean, that the reviewer should have chosen to place Great Britain in *contrast* with the United States on this occasion. We know not whether the writer intended that this part of his observations should be understood ironically. If so, he has failed of his aim. At the same time we admit, that a more severe and biting satire on this country could hardly be imagined than he has in effect conveyed by thus bringing her forward to darken the shade which he has thrown over the internal policy of America. In this view, every syllable he has uttered is wormwood and gall. Let our readers look back to the extract; and as they cast their eye over it a second time, let them substitute Great Britain for America, and then say whether every expression of vituperation, every term of reprobation and disgust, may not be applied with at least equal force and equal justice to the one country as to the other. Is the institution of slavery less a *curse* in Great Britain than in America? Is there something so peculiar in the moral atmosphere of a British colony, that the "justice, gentleness, pity, and humility," which wither elsewhere under the influence

\* We strongly recommend to the perusal of our readers a pamphlet of extraordinary merit which has lately appeared in French, and which was written with a view to the Congress of Aix-la-Chapelle, entitled, "L'Europe chatiée, et L'Afrique vengée; ou Raisons pour regarder les Calamités du Siècle, comme des Punitions infligées par la Providence pour la Traite des Negres." The conviction produced by this masterly work approaches as nearly to the effect of demonstration, as the nature of the subject would allow.

of slavery, should there flourish; that conscience should there retain its dominion, and prevent all the hideous effects so well described as the inevitable result of unmeasured despotism?—Is “the value of liberty” less known, and are “its principles” less understood in England than in America? Are “the feelings and practices” involved in our system of colonial bondage less opposed to those principles, or are they less “the consummation of wickedness,” because they exist under the sanction of the British Government, rather than under that of the United States? *Is it less the duty of every Englishman than of “every American, who loves his country, to dedicate his whole life, and every faculty of his soul, to efface this foul stain from its character?”* In “this great and humane country” are there “no scourgers of slaves?” Can we forget that “all are not free with us?” Or has the enfranchisement of our colonial bondsmen indeed taken place? And are those laws at length abrogated in the British colonies, which, “with impious caprice, limit the greatest of God’s blessings to the colour of the body?” We have done much, it is true, to effect the universal abolition of the *Slave Trade*; but what single legislative measure have we, as a nation, yet adopted, not merely for “tearing off the manacles” of our Black and Coloured fellow-subjects in the colonies, but for lightening the chains of their servitude, for protecting them against oppression, for raising them in the scale of being? The pathos of a few occasional speeches, the barren generalities of an address to the Crown, the printing of reams of barbarous enactments, or horrid recitals, or studied apologies for slavery, will not fulfil the obligations we are under to these wretched outcasts. It may be true, that their groans do not echo, nor their chains clank, around the walls of our Parliament, as around those of

Congress; but how many owners of slaves may be reckoned in the two branches of our legislature, whose voice, during the last thirty years, may possibly have assisted in preventing either the echo of the groan, or the clank of the chain, from reaching our ears? But it has been beyond the power of the loudest clamours either of interest or prejudice to drown them entirely; and the stifled sigh, the suppressed but imploring murmur, have only pierced the deeper into the heart, on account of the distance from which they have been wafted, and the efforts made to obstruct their passage. But whether the British Parliament catch the sound or not, it has entered, doubtless, “into the ears of the Lord of Sabaoth.” And if it be true, as we do most conscientiously believe it to be, that “*the existence of slavery in America is an atrocious crime with which no measures can be kept,*” is it possible for us to contemplate its existence within the British dominions in a less fearful light?

But we shall be told, that the slavery existing in our West-Indian colonies differs materially in many respects from that which prevails in the United States. We do not mean to deny this. We believe that, in one or two particulars, the comparison might prove favourable to our own colonies. The slaves suffer less from cold in the West Indies than in America; and we do not mean to affirm that they are *excluded* from places of worship, however infrequently they may, in point of fact, attend them. In all the grand and essential points of personal comfort, however, the balance turns greatly on the other side. In America, they are in general more abundantly supplied with food. The labour of the field is there too, for the most part, of a lighter kind than on sugar plantations. Task work is also more prevalent in America than in the West Indies, where labour is usu-

1819  
ally  
imm  
sides  
popu  
the  
Ame  
it is  
sider  
condi  
men.  
tunit  
topic  
prese  
ries  
estim  
ral pr  
prese  
Negr  
lized  
teristi  
cies  
trolle  
the sa  
ther  
Portu  
men,  
The s  
deed,  
these  
cumst  
to itse  
the un  
tender  
which  
form,  
is a pr  
moder  
to us u  
of ever  
hope v  
tually  
is from  
some  
the m  
judices  
fish vie  
for exa  
assume  
tion, m  
the har  
to pave  
tinction  
other n  
on the



ally performed by gangs under the immediate impulse of the lash. Besides which, the Black and Coloured population have a readier access to the means of religious instruction in America than in our colonies.—But it is not our present object to consider at any length the particular condition of our own colonial bondsmen. We shall have other opportunities of entering on that fruitful topic. Our main purpose, in the present article, was to exhibit a series of facts which might assist us in estimating the value of certain general principles which have been represented as applying to the state of Negro slavery in all parts of the civilized world. In its leading characteristics and more prominent tendencies and effects, it is, when uncontrolled by some external influence, the same revolting institution, whether administered by Spaniards or Portuguese, Frenchmen or Dutchmen, Englishmen or Americans. The slavery of the African race, indeed, as it exists in the dominions of these nations, is accompanied by circumstances of degradation peculiar to itself, arising from the colour of the unhappy subjects of it. Still the tendency to abuse the power with which domestic slavery, under any form, necessarily invests the master, is a principle which rests not on any modern discoveries, but which comes to us upheld by the historical records of every succeeding age. The only hope which can be indulged of effectually counteracting this tendency, is from the vigilant intervention of some authority superior to that of the master, untainted with his prejudices, and uninfluenced by his selfish views. In the colonies of Spain, for example, where the government assumes the entire power of legislation, more has been done to alleviate the hardships of Negro slavery, and to pave the way for its gradual extinction, than in the colonies of any other nation. In the British colonies, on the other hand, as well as in the

United States of America, where the makers of the laws are also the masters of the slaves, the legal constitution of slavery was written in characters of blood, and hung round with all those attributes of cruelty and revenge, which jealousy, contempt, and terror could suggest. If in our own colonies the barbarous rigour of their earlier statute-books has been in some essential respects, modified and humanized, may we not fairly ascribe the change to the influence of the public opinion at home, operating on the fears of the masters of slaves, and forcing them to the reluctant adoption of enactments less revolting in their terms, which might have the effect of averting the dreaded intervention of the imperial legislature? But if this view of the subject be correct, and in whatever degree it is so, the written law will be apt to fail of its effect, and to be at variance with the general practice, unless a very vigilant and efficient superintendence over its execution shall be exercised by the supreme authorities of the state. Hence arises the strong moral obligation of parliamentary interference for the protection of the servile population in our colonies, and for restraining and punishing the abuse of the master's power. Although slavery itself, in existing circumstances, cannot be eradicated, but by slow, and cautious, and progressive measures of amelioration, yet surely by means of judicious regulations, vigorously executed and vigilantly enforced, it might be divested of at least a part of its malignity.

Let it not, however, be supposed that we mean to prefer against the West Indians, as a body, any charge of extraordinary criminality, or to intimate that they are peculiar objects of public reprehension. It is not so much *they* who are in fault as the system with which they are, in many, perhaps in most, cases, involuntarily connected. It is their misfortune to have been born, perhaps, in a slave

colony, and to have been familiarized with the view of slavery from the moment of their birth. It would be to exact from such persons something more than we are entitled to look for, something more than is consistent with the ordinary phenomena of human nature, were we, in their case, to regard, as a mark of singular depravity or inhumanity, the circumstance of their differing in their feelings and habits of thinking on this subject, from those who have been more favourably situated for forming a correct judgment. This is a consideration, however, which, though it may disarm the severity of censure, and claim for such individuals the exercise of the utmost candour and charity, does in no degree alter the duty of the British Parliament, and the British Public. If "the existence of slavery," as it now exists in our colonies, be, to use the forcible language of the *Edinburgh Reviewer*, "an atrocious crime," then "every Englishman who loves his country should dedicate his whole life, and every faculty of his soul, to efface this foul stain from its character."

---

*The Widow of the City of Nain and other Poems.* By an UNDERGRADUATE OF THE UNIVERSITY OF CAMBRIDGE. London: Richardson, and Hatchard. 1819. pp. 87.

THE difficulty of writing sacred poetry has been often acknowledged in words, and still more frequently displayed in practice, by authors who on other subjects have been tolerably, and even eminently, successful. This comparative difficulty will, however, be proportioned to the idea which the writer and the reader annex to the expression "sacred poetry." *Devotional* poetry, strictly so called, is eminently difficult; as a proof of which we might mention

the great paucity of really good hymns that are to be found in the multifarious volumes which assume that title. The very idea of devotion seems to exclude much of that imagery which the higher species of poetry so imperatively require. *Doctrinal* poetry, if we may use the expression, may in some respects be more easy of construction than devotional; while in others the difficulty is quite equal, or even greater. It usually wants that tenderness and personal feeling which the former admits; the topics which it employs are too well known, and of too peculiar a cast to excite strictly *poetical* emotions, even when they most occupy the understanding and interest the heart. Any reader may easily become sensible of the justice of these remarks, by selecting some important subject of the Gospel (for instance the depravity of man, or the atonement of Christ,) and endeavouring, we do not say to *versify* it, for this is sufficiently easy—but to give it a really *poetical* turn, and to present it with those almost magical associations which accompany the perusal of a first-rate poem.

The department of sacred poetry, which is, perhaps, upon the whole, the easiest, is the *descriptive*. Yet this is not without its difficulties. Merely to echo the descriptions given in Scripture is not to invent but to translate; to amplify them is not only difficult, but, unless very skillfully performed, appears only like "joining a piece of new cloth to an old garment," which takes from its antique dignity, without giving it the grace of modern elegance. Pope, in his *Messiah*, has presented the world with a *paraphrase*, which interests every lover of poetry; but had he attempted to write an *original poem* at all equal to the majesty of such a subject, he would have found it no easy task. To this we may add, that to most minds there is something peculiarly anti-poetical in

every  
ple of  
we m  
their  
sacred  
no uni  
ed in  
the sta  
which  
object  
tion th  
some  
write  
them,  
etical i  
by mod  
ble. I  
lodies'  
the na  
chief  
immed  
means  
polite  
hind m  
even in  
selves,  
ed in  
gers, a  
blandis  
which  
classica  
behest  
of that  
ultimat  
ble glo  
the Al  
the fan  
ledge o  
ty and  
opposit  
ism or  
respect  
than th  
it rende  
the mo  
world, l  
them o  
them, a  
modern  
ideas of  
early yo  
ferent  
state the



every thing connected with the people of Israel. We may feel for them, we may assist them, we may read their history with interest, and their sacred poetry with emotions which no uninspired bard has ever succeeded in raising—(poetry which bears the stamp of celestial sublimity, and which has been for many an age, an object rather of despairing admiration than a model that we may presume to copy)—we may, in short, write and reason and think about them, but to connect them with poetical imagery, at least as employed by modern bards, is next to impossible. Even professed “Hebrew Melodies” have had little Hebrew but the name. The people to whom the chief part of the sacred Scriptures immediately relates were by no means celebrated for their taste in polite literature: they were far behind many other nations in arts, and even in arms. Enveloped in themselves, they were narrow and bigoted in their ideas, illiberal to strangers, and almost destitute of those blandishments and ornaments of life which distinguished the scenes of classical idolatry. It was their high behest to be the favoured recipients of that Divine Revelation which was ultimately to spread over the habitable globe. They were selected by the Almighty to perpetuate among the families of the earth the knowledge of himself, especially the Unity and Perfection of his nature, in opposition to the absurdity and atheism or polytheism of nations in other respects wiser and more memorable than themselves. But all this, while it renders the Jews in many respects the most interesting people in the world, by no means constitutes either them or any thing connected with them, a particularly fit subject for modern poetry. Indeed, most of our ideas of polite literature having in early youth been formed on very different models, it is not easy (we state the fact, we do not justify it) to

bring the world at large to relish a really Jewish poem. Touching as is the Scripture Narrative of “the Widow of Nain,” there is not one poetical reader in twenty that would be tempted to purchase a *poem* with such a title, at least till he had heard of its qualities from other sources. Had Mr. Heber’s interesting poem been entitled “Canaan,” instead of “Palestine,” it would, probably, have gained few readers till that merit became known, from a perusal of its contents, which would scarcely have been anticipated from its denomination. The scriptural subjects given at our universities seldom produce poems which are viewed, by the reading part of the public, as of much interest; nor would even a novel be likely to gain much circulation that should give to its hero or heroine a Jewish name. The verses of *Elkanah Settle* must have been excellent indeed, if they could have wholly overcome the prejudice—for, after all, it is a prejudice, and an idle one too—which not a few readers probably felt against the very name of the writer.

Are, then, it may be asked, the topics, the histories, the doctrines of Scripture to be excluded from poetry, merely because they are difficult to be associated with the ideas which we are apt to connect with that indefinite word? Certainly not: very far from it; especially as there is a mode in which they may be employed, not only without exciting incongruous or unpoetical ideas, but with the greatest advantage to almost every composition of a serious kind. The whole secret is expressed in the single word *allusion*. It is in this way that sacred poetry best avails itself of Scripture: scriptural doctrines must not be literally propounded; scriptural narratives must not be professedly detailed; scriptural devotion must not be translated: yet there may be constant *allusions* to all these; allusions sufficient to excite

the idea, without reminding us too closely of the particular passage from which it is borrowed; allusions, also, such as will convey that idea with new and pleasing associations; thus divesting it of the baldness of a division of a sermon, without destroying its identity, or diminishing its importance. It is by this art that Milton, Cowper, Heber, and other eminent poets have contrived to make their sacred poetry at once classical and scriptural, so as neither to offend the Christian, nor to frighten away the fastidious admirers of human literature.

Under these and similar regulations, there is a charm in sacred poetry which no other poetry can reach. For ourselves we scarcely know how to enjoy any that does not, occasionally at least, rise above the gross atmosphere of this terrestrial scene; and in which the poet does not evidence that he has drunk of those fresher breezes that play around the sacred mount. It was from "Sion's hill," and

Siloa's brook, that flowed  
Fast by the oracle of God,

that the greatest of poets invoked aid in his "adventurous flight." This serene spot, and

The flowery brooks beneath  
That wash its hallowed feet, and warbling  
flow,  
... Smit with the love of sacred song,  
Nightly he visited. Into the heaven of  
heavens he presumed  
An earthly guest, and drank empyreal air.

The author of the pleasing little poem before us has wisely followed, though of course with very unequal step, this mighty master of poesy, in dedicating his muse to hallowed subjects. His style, however, is formed on very different models; Lord Byron and Walter Scott, not Milton, having evidently given birth to his mode of treating his subject. Lord Byron's poetry has been denominated "the poetry of emotion;" and certainly is more capable of being

imitated with success than the poetry of Milton, in which strength, grandeur, and sublimity are in general far more conspicuous than appeals to the softer passions. If the present writer, who entitles himself an Undergraduate of Cambridge, has not equalled Lord Byron in those points in which Lord Byron so peculiarly excels, he has at least the honour of having avoided those moral blemishes which indelibly attach to the writings of that nobleman, and which it has become too much the fashion for lesser poets to imitate. The poem under consideration is eminently pure and Christian in its sentiments; and if the subject chosen is not in itself peculiarly promising, it is at least managed in such a manner as to become interesting by the piety, the tenderness, and the poetic feeling which are infused into it. The versification is Walter Scott's, as well as the mode of managing several of the transitions, &c. The sacred narrative on which the poem is founded is briefly recorded, Luke vii. 11—16. The scene opens with an expostulation of the Widow's Son to his surviving parent, to spare herself part of the labour of watching beside his couch.

"Subdued—his mother fondly smiled:  
That smile, dissolved in tears, soon fled:  
Her words were choked—she faintly said,  
'Jehovah bless thee, oh my child!'

Though still, he sleeps not; ceaseless pain  
Throbs in his burning breast again,  
And yet nor sighs nor murmurs break  
From his closed lips, lest *she* should wake.  
Fitful and faint her slumber seems,  
Broken by wild disordered dreams.  
Oh wretched mother! o'er thy breast  
Dark presage reigns: thou canst not rest:  
On thy cold brow that sleep may press,  
Which springs from very weariness;  
It brings no pause from misery—  
'Tis not forgetfulness to thee.  
The sight that never yet hath been,  
Is present now to Fancy's eye;  
Prophetic visions—dimly seen—

That soon shall change to certainty.  
And if, entranced, thou dost not hear  
Pain's stifled whispers—in thine ear  
A deep groan rings,—a dying groan—  
That chills thy life-blood with its tone.

819  
Tho' r  
And s  
It left  
Lone-  
One so  
'Tis fl  
Thou  
"And  
It is  
The cl  
She  
Wh  
She ha  
Long s  
He felt  
To d  
Than m  
And  
The  
She sav  
And  
Far fi  
To ling  
In home  
And the  
Until he  
But from  
She s  
to  
She h  
A tie, th  
And o'er  
When  
And gaz  
And fe  
All was r  
Her blood  
And soug  
And wat  
Of mids  
Upon her  
Till pass  
And sorr  
Still, as f  
His moth  
It was he  
His fath  
And fond  
The imag  
\* \* \*  
Alas! wh  
And you  
And s  
gu  
Passed th  
And sn  
The  
the anxi  
and the  
son: wh  
Christ



Tho' misery marked thine earlier date,  
And sternly felt the stroke of Fate,  
It left thee not all desolate—  
Lone—widowed—poor :—in every ill  
One solace soothed thy sorrow still :  
'Tis fleeting fast—not childless yet !  
Thou shalt be, ere to-morrow set."

"And who reclines expiring there ?—  
It is her son—her only son ;—  
The child of many a fervent prayer ;  
She loves, as they can love alone  
Whose hearts are centred all in one.  
She had another once—but he  
Long since has been, where all must be :  
He felt for Zion—happier far  
To die, as he had lived, unchained,  
Than mourn that latest, deadliest war,  
And view her towers with slaughter  
stained,  
The temple of his God profaned.  
She saw,—but could not share his fate,  
And exiled now, and broken-hearted,  
Far from her native vales departed  
To linger through her joyless date,  
In home that more became her state :—  
And there in loneliness to mourn  
Until her orphan babe was born.  
But from the moment of his birth  
She strove to check the murmuring  
tear :—

She had a hope that still was dear ;  
A tie, that bound her still to earth :—  
And o'er him, though at times she wept,  
When Memory woke her past distress,  
And gazed upon him as he slept,  
And felt that he was fatherless—  
All was not suffering—as she prest  
Her blooming infant to her breast,  
And sought and shared his fond caress,  
And watched his opening loveliness,—  
Of midst her sadness has she smiled  
Upon her yet unconscious child,  
Till passion's strife began to cease  
And sorrow softened into peace.  
Still, as from infancy he grew,  
His mother's love waxed stronger too :  
It was her sole delight to trace  
His father's features in his face,  
And fondly deem, in him restored,  
The image of her buried lord.

\* \* \* \* \*  
Alas ! while health and hope were high,  
And youth shone sparkling in his eye,  
And scarce was manhood's spring be-  
gun—  
Passed the destroying angel by,  
And smote the widow's son ! pp. 9—12.

The author proceeds to describe  
the anxious attention of the mother,  
and the pious resignation of the  
son : who

Christ. Observ. No. 206.

" Mute, and meekly still,  
He bowed him to Jehovah's will,  
Nor murmured at the stern decree ;  
For gently falls the chastening rod  
On him, whose hope is in his God." p. 15.

In vain, however, he attempts to  
suppress his pain, and to encourage  
the fast sinking hopes of the fond  
parent ; for though " when torture  
racked his breast," 'twas known only  
by involuntary, " sudden, shivering  
starts,"

" Yet would her searching glance espy  
The look of stifled agony—  
For what can 'scape a mother's eye ?  
She deemed in health she loved him more  
Than ever mother loved before ;  
But, oh ! when thus in cold decay,  
So placid, so resigned he lay,  
And she beheld him waste away,  
And marked that gentle tenderness  
Which watched and wept for her dis-  
tress :—  
Then did her transient firmness melt  
To tears of love, more deeply felt ;  
And dearer still he grew—and dearer  
E'en as the day of death drew nearer."

p. 16.

At length, however, he discloses  
his feelings ; for though he had long  
suppressed them in order to spare  
his parent, " he could not thus have  
died." He tells her of " the faith  
that cheers his heart : " disclaims

" The vain parade  
Of duties done, and laws obeyed ;"

and in humble confidence on the  
mercy of God, anticipates the hour  
when the " last worst struggle " shall  
be over, and " all shall be peace."

The following is part of the por-  
trait of the afflicted mother.

" Noon came and fled—and evening gray  
Cast o'er the room a sombre shade :  
Alike to her were night and day—  
Her eye was never turned away  
From the low couch where he was laid.  
She could not weep—she could not pray,  
Her soul was dark—and with despair  
Devotion mingles not—the prayer  
Breathed hopelessly, was breathed in  
vain ;  
Her all of being centred there,  
And dragged her thoughts to earth again.

R

Her's was that bitterness of wo,  
Which sighs or tears can never reach,  
Which mocks the bounded powers of  
speech :—

A recklessness of all below—  
Of all around—above—but one,—  
The dying youth she gazed upon.  
So looks the mariner on the wave,  
Which onward rolls his opening grave ;  
On battle fields, with slaughter red,  
Where friend by friend has fought and  
bled,  
So looks the dying on the dead."

pp. 19, 20.

We shall now present our readers  
with a longer extract, principally  
with a view to shew our author's  
mode of transition and *resumption*.

" A smile was still upon his face,  
A placid calmness on his brow,  
Which death itself could not erase ;  
These might have soothed her once, but  
now—

\* \* \* \* \*

'Tis eve—the sun's departing beam  
Serenely sheds his purest gleam ;  
The liquid clouds of airy lightness,  
Which tempered his meridian brightness,  
Float graceful thro' the fragrant air,  
And thousand hues reflected there,  
In varied lustre shine.  
Day, like a virgin, whose young bloom,  
Lost love, and blighted hopes consume,  
Is loveliest in decline.  
It beams for all—yet only he,  
Whose breast from pining care is free,  
(If such, alas ! on earth there be,)  
Will gaze on that fair eastern sky,  
With bounding heart, and raptured eye ;  
To him, whose pride disdains to weep  
The cureless grief that will not sleep,  
Fair nature smiles in vain ;  
He only dwells, 'midst such a scene,  
On happier hours, that once have been,  
And ne'er shall be again.

\* \* \* \* \*

So deem the souls that sternly bear,  
And madly pride them in despair ;  
Presumptuous beings of a day,  
Who know no cares beyond their clay.  
Not thus did Zion's bard survey  
The glories of Jehovah's might ;  
His warm soul kindled, like a ray  
Shot from that orb of living light.  
' Lord ! what is man that thou hast given  
To him this wondrous frame of heaven ;  
This sun, unmated and alone,  
Who looks in glory from his throne,

A feeble image of thine own ?  
Our God, from whom these wonders came,  
How great ! how matchless is thy name !

Fair smiles that lovely orb above  
On many a varied scene beneath ;  
The ray that gilds the bower of love  
Gleams o'er the sable train of death.  
And not an eye was upward cast,  
Of all that now through Nain past ;  
The fire of youth's undaunted brow  
Was quenched in pensive sadness now ;  
And every maiden's cheek was wet,  
With tender tears of fond regret."

pp. 22—25.

We pass over the remainder of  
the poem to give the *dénouement*.

She ceased—upon the green hill's brow  
A cloud of dust was gathering now ;  
Hark ! through the light air echoing loud  
The murmurs of a mingled crowd.  
Onward the tumult rolls—'tis near—  
They listen, mute with breathless fear :  
Is it the lordly Roman's car ?  
The pomp and pageantry of war :  
Where Zion's sons must swell the train,  
Of foes their inmost souls disdain ?  
Or those bold warriors—wild, yet free,  
The rebel bands of Galilee ?  
No—they are brethren—and that cry  
Is the glad shout of victory :  
'Tis high Hosanna's loud acclaim,  
'Tis Royal David's honoured name.  
And now they wind the steep descent—  
The glance, in swift inquiry bent,  
Wandered o'er all, but fixed on One—  
Circled by numbers, yet alone.  
Robed in the garb of poverty,  
Nor king, nor priest, nor warrior he ;  
Yet—why they know not—in his mien  
A latent loftiness was seen :  
A more than mortal majesty,  
That daunted while it fixed the eye.  
The countless throng that round him pres-  
sed,

To Him their songs of praise addressed ;  
Not thus had Abram's seed adored,  
A heathen chief—an earthly lord.  
They come—they meet—but, ere they past,  
One, gracious, pitying look he cast  
On that pale mourner—marked her tear,  
And bade her ' weep not ;'—to the bier  
He turned—but, ere he spoke his will,  
Each trembled with a sudden thrill  
Of conscious awe—the train stood still !

The mourner, speechless and amazed,  
On that mysterious Stranger gazed.

181  
If yo  
From  
As if  
Had  
The l  
His r  
Yet  
A  
Un  
Hims  
And l  
What  
His s  
Nor r  
Who  
But h  
Held  
And y  
Pride  
And l  
The e  
Super  
Not s  
No—  
Tha  
Which  
And  
Nor at  
But lo  
And in  
Oh  
On wh  
To p  
Mercy  
And  
Of his  
Ligh  
When  
God b  
There  
There  
Oh ye  
Your s  
Thou,  
A look  
Ye—w  
Say ye  
How m  
In tha  
And sh  
To soo  
Her pu  
A ray  
The clo  
Wore c  
And wh  
Her sig  
Whose



If young he were, 'twas only seen  
From lines that told what once had been;—  
As if the withering hand of Time  
Had smote him ere he reached his prime.  
The bright rose on his cheek was faded;  
His pale fair brow with sadness shaded;  
Yet through the settled sorrow there  
A conscious grandeur flashed—which  
told

Unswayed by man, and uncontrolled,  
Himself had deigned their lot to share,  
And borne—because he willed to bear.  
Whate'er his being, or his birth,  
His soul had never stooped to earth;  
Nor mingled with the meaner race,  
Who shared or swayed his dwelling place:  
But high—mysterious—and unknown,  
Held converse with itself alone:  
And yet the look that could depress  
Pride to its native nothingness;  
And bid the specious boaster shun  
The eye he dared not gaze upon,  
Superior love did still reveal—  
Not such as man for man may feel—  
No—all was passionless and pure—  
That godlike majesty of wo,  
Which counts it glory to endure—  
And knows nor hope nor fear below;  
Nor aught that still to earth can bind,  
But love and pity for mankind.  
And in his eye a radiance shone—

Oh! how shall mortal dare essay,  
On whom no prophet's vest is thrown,  
To paint that pure celestial ray?  
Mercy, and tenderness, and love,  
And all that finite sense can deem  
Of him who reigns enthroned above;—  
Light—such as blest Isaiah's dream,  
When to the awe struck Prophet's eyes,  
God bade the Star of Judah rise—  
There heaven in living lustre glowed—  
There shone the Saviour—there the God.  
Oh ye—to whom the dying Lord  
Your sorrows—not his own—deplored:  
Thou, on whose guilt the Saviour cast  
A look of mercy—'twas his last:  
Ye—who beheld when Jesus died,  
Say ye—for none can tell beside—  
How matchless grace, and love divine,  
In that immortal glance would shine.  
And she too felt and owned its power  
To sooth in that despairing hour;  
Her pulse beat quick—and to her heart  
A ray of rapture seemed to dart:—  
The cloud that hung upon her brow  
Wore off—and all was comfort now;—  
And why? She thought not on the dead—  
Her sight on Him was riveted,  
Whose look such peace and glory shed:

So the wan captive, o'er whose cell  
No solitary sunbeam fell;  
When years and years have lingered by,  
Restored to light and liberty,  
Fixes his first enraptured gaze  
Upon the bright sun's living rays.  
'Short space he stood'—his lifted eyes  
To Heaven a moment raised—he spoke—  
These words the solemn silence broke:  
'Young man, I say to thee, arise!'"

pp. 37—42.

The conclusion of the poem is easily conceived: we shall give one short extract more.

Whate'er in other worlds he saw  
Man knows not—none can ever know—  
But peace—and joy—and holy awe  
Still lightened lingering on his brow,  
And o'er his face a lustre shed—  
Not of the living, or the dead.  
'Where am I? whither are ye fled—  
Fair visions of celestial light,  
That seemed to hover o'er my head—  
Oh! bear me with you in your flight.  
Can this be earth, and must I deem  
'Twas all an unsubstantial dream!  
'Tis strange—light faded from mine eye,  
And on my brow such darkness fell  
As none have ever lived to tell.  
That last mysterious agony  
Which throbs—and man has ceased to be:  
The frame is clay—the soul is free.  
I deemed the change had passed on me,  
And my light spirit soared on high,  
I knew not where—from memory  
All passed with life's returning breath;—  
Yet still I feel, if such be death,  
'Tis blessedness to die.  
But, speak—what means this sable bier,  
This funeral train—whence came I here?  
Ha! thou too, mother—thou so near,  
And I beheld thee not.'"

pp. 44, 45.

The remainder of the volume consists of fifteen short poems of a respectable degree of merit, but not equal in interest to "The Widow of Nain." The author frequently fails, where others have so often failed, in the strictly *religious*, especially the *devotional*, parts of his poems; thus verifying the remarks with which we commenced the present paper. We

might exemplify this in what may be called the confession of faith in the widow's son; (p. 16—18,) the minstrel's dirge (p. 31,) part of the widow's lamentation (p. 35—37;) and even in the concluding passage of this poem, which of course was intended to be, if possible, the best. We shall extract this passage, in order to shew how difficult it is for a poet, in writing religious verses, wholly to divest himself of the sing-song which so often finds its way into collections of sacred metre. The *sentiments*, we need not say, are excellent; and they follow as an appropriate conclusion to the raising of the widow's son. They are, in fact, some of the most important truths which Scripture reveals, or which it behooves mankind to know: they are the very basis of divinity, and constitute the strength of the feeble, the refuge of the guilty, the solace of the dejected, the triumph of the dying;—*but they are not poetry.*

"Yes—God, in human flesh arrayed,  
His matchless glory deigned to shade;  
And left his radiant throne on high,  
With man to dwell—for man to die!  
Pause here—and ponder on the love,  
Which brought Jehovah from above,—  
He came—to heal the wounded breast,  
To give the weary wanderer rest;  
To wipe the tear from misery's brow  
To save the guilty—such as thou!  
Know—all unconscious as thou art—  
The stain of guilt is on thine heart;  
The curse hangs o'er thee—and the sword,  
Unsheathed, awaits th' avenging word:  
Whither for refuge canst thou fly?  
Behold the cross of Calvary:  
There Jesus bled, the lost to save—  
There crushed the tyrant of the grave;  
And, by his pure atoning blood,  
Won pardon—peace—the peace of God.  
Why dost thou pause—must earth prevail—  
And can a dying Saviour fail?  
What hast thou here? a fleeting day,  
A scene, that soon shall pass away;  
A spirit, restless as the wave,  
Which maddens as the wild winds rave—

Delusive hopes, which charm—and vanish—

A still small voice thou canst not banish;  
A dread which tells thee, 'Thou must die,'  
And warns thee of eternity!  
And then how dark thy doom must be,  
If Christ has died in vain for thee.  
Does sin withhold thee—does the stain  
Of guilt pollute the rising prayer?  
Fear'st thou repulse? Thy fears are vain—  
Know—all thy guilt, and all thy care,  
Thy gracious Lord will freely bear.  
Still mercy calls thee to his throne,  
The day of grace is still thine own;  
To him thy willing heart resign,  
And make eternal glory thine."

pp. 47, 48.

Our chief motive in making the foregoing remarks, is to stimulate our author, and other young men of poetical talents, to exert themselves to redeem sacred poetry from the reproach under which it has fallen. There are more than sufficient exceptions to the general rule of the insipidity of religious poesy, to shew that there is no absolute *need* of its being conducted on the plan of those inferior models which are so often copied by the aspirants for the sacred wreath. We would particularly advise a scrupulous rejection of every combination of words that would remind the reader of the pulpit and the hymn book. These are good things: indeed, there are no better things *in their place*; but their place is not in poetry. If the youthful bard desire a model, let it be such a one as the concluding pages of the fifth and sixth books of Cowper's "Task;" a passage which we mention chiefly with a view to shew that, in wishing to see the *technical* part of theology less obtruded in sacred poetry, we by no means wish to see excluded that holy animation and prominence of evangelical sentiment which never appear to more advantage than under the auspices of the Christian muse.

LIT

PREPAR  
the Crus  
the Pers  
from In  
Cathedra  
the Hon.  
of Devot

In the  
mers :—  
mark, Sw  
and Ru  
Guille's  
Instructi  
Sermons  
Remarks  
connecte  
and Life,  
English  
The Pen  
Dissertat  
Subjects,  
bendary  
collection

The R  
sals for p  
11 volum  
Horæ Ho  
form of S  
tures, con  
similar to  
five volum  
four volu  
Michaelm  
day, 1820  
chaelmas  
will be g  
Conversio  
other reli

Just pu  
with the  
Regent's  
P. Virgil  
Chr. G.  
Interpreta  
coupletis  
te et Imp  
s now rai  
part; on  
20s.;  
large pap  
at the pr  
original su  
large



## LITERARY AND PHILOSOPHICAL INTELLIGENCE, *&c. &c.*

### GREAT BRITAIN.

PREPARING for publication:—History of the Crusades, by C. Mills;—A Voyage in the Persian Gulph and a Journey overland from India, by W. Hende;—Litchfield Cathedral, by Mr. Britton;—Letters, by the Hon. Lady Spencer to the late Duchess of Devonshire.

In the press:—Sermons, by Dr. Chalmers;—Clarke's Travels through Denmark, Sweden, Lapland, Finland, Norway, and Russia;—Translation of the Abbé Guille's Treatise on the Amusement and Instruction of the Blind;—A Course of Sermons on Christian Responsibility;—Remarks on Scepticism, especially as it is connected with the Subject of Organization and Life, in Answer to certain French and English Physiologists, by Mr. Rennel;—The Penal Code of Napoleon;—Familiar Dissertations on Theological and Moral Subjects, by the Rev. Dr. Barrow, Prebendary of Southwell;—Golownin's Recollections of Japan.

The Rev. C. Simeon has issued proposals for publishing by subscription, in 10 or 11 volumes, demy 8vo, price 10s. 6d. each, *Horæ Homileticæ*, or Discourses (in the form of Skeletons) upon the whole Scriptures, containing altogether at least 1200; similar to, but distinct from, those in the five volumes already published. The first four volumes will be ready for delivery at Michaelmas next; the second four at Lady-day, 1820; and the remainder at the Michaelmas following. The entire profits will be given to aid the Society for the Conversion of the Jews, and one or two other religious Institutions.

Just published,—The Delphin Classics, with the Variorum Notes, entitled "The Regent's Edition." No. I., January, 1819. P. Virgilii Maronis, Opera Omnia ex ed. Chr. G. Heyne, cum variis Lectionibus, Interpretatione, Notis Variorum, et Indice locupletissimo, accurate recensita. Curante et Imprimente A. J. Valpy. The price is now raised, to new subscribers 19s. each part; on the first of April it will be raised to 20s.; and on the first of June to 21s. large paper. Subscribers always remain at the price they originally enter. Any original subscribers may change their small for large paper, on or before the 1st of

April, at the *first* price. Twelve Numbers will be published in the year, each Number containing 672 pages.

The *Œdipus Romanus*; or, an Attempt to prove, from the Principles of Reasoning adopted by the Right Hon. Sir W. Drummond in his *Œdipus Judaicus*, that the twelve Cæsars are the twelve Signs of the Zodiac. Addressed to the higher and literary Classes of Society. By the Rev. George Townsend, A. M., of Trinity College, Cambridge.

‘*HPQΔΙΑΝΟΥ ΉΠΙΜΕΡΙΣΜΟΙ*. Herodiani Partitiones E cod. Parisinis edit Jo. Fr. Boissonade. 8vo. 12s. bds.

The second Number of Mr. Bellamy's "New Translation of the Bible" from the original Hebrew, including the Books of Exodus, Leviticus, and part of Numbers, will be published in the course of this month.

Cambridge.—Dr. Smith's annual prizes of 2*l.* each, to the two best proficient in Mathematics and Natural Philosophy, amongst the commencing Bachelors of Arts, are this year adjudged to Mr. Joshua King, of Queen's college, and Mr. George Miles Cooper, of St. John's college, the first and second Wranglers. The subjects for the prizes given by the Representatives in Parliament for this University for the present year are, for the *Senior Bachelors*: "Quænam fuerit Oraculorum vera indoles ac natura?"—*Middle Bachelors*: "Inter veterum philosophorum sectas, cuiusnam potissimum tribuenda sit laus veræ sapientiæ?"—The subject of the Seatonian prize poem for the present year is, "Moses receiving the Tables of the Law."

The reported discovery of M. Morichini, respecting the magnetizing power of the violet rays (Vide Christ. Observ. for 1817, p. 540,) which was scarcely credited in this country, has received the confirmation of Professor Playfair. He gives the following account of an experiment of which he was a witness:—"After having received into my chamber a solar ray, through a circular opening made in the shutter, the ray was made to fall upon a prism, such as those which are usually employed in experiments upon the primitive colours. The

spectrum which resulted from the refraction was received upon a screen: all the rays were intercepted except the violet, in which was placed a needle for the purpose of being magnetized. It was a plate of thin steel, selected from a number of others, and which, upon making the trial, was found to possess no polarity, and not to exhibit any attraction for iron filings. It was fixed horizontally on the support by means of wax, and in such a direction as to cut the magnetic meridian nearly at right angles. By a lens of a sufficient size, the whole of the violet ray was collected into a focus, which was carried slowly along the needle, proceeding from the centre towards one of the extremities, and always the same extremity; taking care, as is the case in the common operation of magnetizing, never to go back in the opposite direction. After operating fifty-five minutes, the needle was found to be strongly magnetic: it acted powerfully on the compass; the end of the needle which had received the influence of the violet ray repelling the north pole, and the whole of it attracting, and keeping suspended, a fringe of iron filings."

*United States.*—The following is a list of exports from the United States of America during the year 1817 :—

North of Europe	-	3,828,563
Dominions of the Netherlands	-	3,397,775
Ditto of Great Britain	-	41,431,168
Ditto of France	-	9,717,423
Ditto of Spain	-	4,530,156
Ditto of Portugal	-	1,501,237
All other dominions	-	3,907,173

Dollars 68,313,500

Of these exports, there were—	Dollars.
Derived from the sea	- 1,671,000
from the forest	- 6,484,000
from agriculture	- 57,222,000
from manufactures	- 2,202,000
Uncertain	- 734,000

These form the principal exports of domestic product. The exports of foreign articles for the same time, amounted to nearly twenty millions of dollars. The iron, in all shapes, exported amounted to 138,579 dollars; and the gunpowder to 356,522 dollars. Amongst the more curious exports may be ranked maple sugar, which amounted to 4,374 dollars.

*Crystallized Tin.*—The art lately discovered in France, called Metallic Watering, depends upon the action of acids on alloys of tin. The process is as follows :—first, dissolve four ounces of muriate of soda in eight ounces of water, and add two ounces of nitric acid: second mixture, eight ounces of water, two ounces of nitric acid, and three ounces of muriatic acid: third mixture, eight ounces of water, two ounces of muriatic acid, and one ounce of sulphuric acid. The watering obtained by the action of these different mixtures used warm upon tinned iron, imitates mother-of-pearl and its reflections. By heating the tinned iron to different degrees of heat, stars, fern-leaves, and other figures, are produced; and by pouring one of the above mixtures, cold, upon a plate of tinned iron, at a red heat, a granular appearance is obtained. Different colours and shades may be given by varnishes. When the tin is upon copper, the crystallization appears in the form of radiations or stars.

## LIST OF NEW PUBLICATIONS.

### THEOLOGY.

A Dissertation on the Scheme of Human Redemption, as developed in the Law and in the Gospel; by the Rev. John Leveson Hamilton, B. A. 8vo. 12s.

Sermons on the Parables and Miracles of Jesus Christ; by Edward W. Grinfield, M. A. 8vo. 10s.

Plain and Practical Sermons; by the Rev. John Boudier, M. A. 8vo. 9s.

Real Charity and Popular Charity: a Discourse, delivered in Charter-house Chapel, London, on Friday, the 12th December, 1818, being Founder's Day; by the Rev. Josiah Thomas, M. A. 1s.

The Claims of the Church of England to the Fidelity of its Members, calmly, fairly, and plainly stated: a Sermon, for distribution; by the Rev. R. Warner. 6d.

Conversations on Infant Baptism, and some popular Objections against the Church of the United Kingdom; by C. Jerram, Vicar of Chobham, 5s.

Discourses on the Principles of Religious Worship, and Subjects connected with them; particularly the Liturgy of the Church of England: with Notes illustrative and explanatory; by the Rev. C. Mayo, LL.B. 7s.

### MISCELLANEOUS.

A Classical Tour through Italy and Sicily, tending to illustrate some districts which have not been described by Mr. Eustace in his Classical Tour; by Sir R. C. Hoare, Bart. 4to 2l. 2s.



The History and Antiquities of the Town of Newark, (the Sidnacester of the Romans;) interspersed with biographical Sketches, and Pedigrees of some of the principal Families, and profusely embellished with engravings; by W. Dickinson, Esq. 4to. 2l. 2s.

The History of the Town and Borough of Uxbridge; containing copies of interesting public documents, and a particular account of all charitable donations, left for the benefit of the poor; by George Bedford, A. M. and Thomas Hurry Riches. 8vo. 1l.

History and Description of the City of York; by W. Hargrove. 3 vols. royal 8vo. 1l. 16s.

Remarks on the Causes, Prevention, and Treatment, of the present prevailing Epidemic, commonly called Typhous Fever, for the use and benefit of the people; by W. O. Porter, M. D. 2s. 6d.

Transactions of the Literary Society of Bombay. 4to.

The Annual Biography and Obituary, for 1819, with Silhouette Portraits. 8vo. 15s.

Biographical Conversations on Celebrated Travellers; comprehending distinct narratives of their personal adventures; by the Rev. W. Bingley, M. A. F. L. S. 6s. 6d.

Annals of Parisian Typography; by the Rev. W. P. Gresswell. 8vo. 14s.

A Compendium of the Theory and Practice of Drawing and Painting; illustrated by the technical terms in art; with practical observations on the essential lines, and the forms connected with them; by R. Dagley. 4to. with plates. 10s. 6d.

The Life and Adventures of Antar, a celebrated Bedowen Chief, Warrior, and

Poet, who flourished a few years prior to the Mohammedan Era: now first translated from the original Arabic, by Terrick Hamikon, Esq. 8vo. 9s. 6d.

Letters on the Importance, Duty, and Advantages of Early Rising; addressed to heads of families, the man of business, the lover of nature, the student, and the Christian. 8vo. 6s.

A Description of a New or Improved Method of constructing Wheel Carriages; to which are prefixed some Observations on Wheel Carriages in general, with engravings; by J. T. Koster. 3s.

A Letter to Henry Brougham, Esq. M. P. from John Ireland, D. D. 8vo. 1s.

A Letter, addressed to Agriculturists, on Tithes, Tithe-owners, Tithe-renters, and Tithe-payers; by R. Bingham. 9d.

Facts and Observations towards forming a New Theory of the Earth; by William Knight, LL. D. Belfast. 3vo. 9s.

Newgate, and other Poems; by Dr. O'Halloran.

Horæ Britannicæ, or Studies in Ancient British History; by J. Hughes. 2 vols. 8vo. 18s. boards.

An Historical, Topographical, Statistical, and Philosophical View of the United States of America, from the earliest Period to the present Time; by the Rev. William Winterbotham. No. I. 3s.

History of Brazil. Vol. III; by R. Southey.

Narrative of an Attempt to discover a Passage over the North Pole to Bhering's Straits; by Capt. David Buchan. 4to. with plates.

## RELIGIOUS INTELLIGENCE.

### EDINBURGH MISSIONARY SOCIETY.

THE Edinburgh Missionary Society was formed in the year 1796. Having speedily obtained funds to a considerable amount, it soon after, in conjunction with the London and Glasgow Societies, actively engaged in missionary labours. In those exertions which have proved so highly beneficial in the South Sea Islands, Western Africa, and Jamaica, this Society formerly gave assistance, although these missions have for some years past been conducted entirely by other institutions.

The deplorable situation of the Mohammedan tribes of Russian Tartary having been particularly brought under the notice

of the Society, a mission was, in the year 1802, established at Karass, a village on the lines of Caucasus, where a grant of land was obtained from the Russian Government. Here much good has been done.—The Scriptures have been translated and printed in the Turkish or Tartar language, and circulated among the natives; as well as various tracts on Mohammedanism and Christianity. A number of children redeemed from slavery, still remain at the Society's settlements, and promise to be eminently useful in diffusing the Gospel among their countrymen. Three of them are already actively engaged in missionary services; others have died in the faith and hope of the Gospel. At this interesting station, the Sultan Katta-Ghery received

those serious impressions which, there is no reason to doubt, issued in his true conversion to Christianity; and Messrs. Patterson and Galloway, the missionaries now labouring there, have lately observed the most hopeful symptoms of favourable impressions on the minds of several individuals around the settlement.

But besides this, by means of the Karass Mission, the most important preparation has been made for almost unlimited missionary exertions and usefulness, throughout all the regions over which the Tartars roam, or in which their language is spoken.

The Emperor of Russia has maintained, for many years, a large guard of soldiers and Cossacks, to protect the settlement from the hostile incursions of the Cabardians and Tartars; and arrangements are at present making, which, it is hoped, will enable the missionaries to act more efficiently, than, in consequence of the unsettled state of the country, they have for a considerable period been capable of doing. Were this station secure, no spot could be more important in a missionary point of view. From it, the state of the various tribes in the recesses of Caucasus might be explored, many of whom, not long ago, had at least the profession of Christianity; and attempts might be made to bring them back from their present degraded ignorance of every thing peculiar to the Gospel, or from that apostasy to the faith of Mohammed, to which they have, in many instances, been violently compelled.

In consequence of the wars, which so unhappily interrupted our intercourse with Russia, the Society's operations, for some time, greatly languished. On the re-establishment of peace, a new impulse being given to the Society, two of their missionaries, Messrs. Mitchell and Dickson, were, in the year 1815, directed to proceed to Astrachan; a city situate at the mouth of the Volga, on the Caspian Sea, where there is an abundant field of labour for many missionaries, among Tartars, Calmucks, Turks, Persians, Jews, and even Brahmins, who either constantly reside there or in the neighbourhood, or who occasionally visit it; and where there are, consequently, peculiar facilities for the distribution of the Scriptures, and tracts, in numerous languages. Maintaining a constant correspondence, and the most cordial co-ope-

ration with the Russian Bible Society, and acting in some measure as their agents in that part of the empire, during less than three years, Messrs. Mitchell and Dickson, with the assistance of James Peddie, Andrew Hunter, and occasionally a Russian pressman, have printed and published no fewer than 20,000 copies of Turkish, Tartar, and Arabic tracts; two editions of the Psalms, consisting of 5000 copies each; 5000 of a second edition of the Gospel by St. Matthew; 5000 of St. Luke's Gospel; 5000 of a second revised edition of the whole New Testament, the expense of it being defrayed by the Russian Bible Society; together with 2000 copies of St. Matthew, in the Orenburg dialect. These publications have been sent into Georgia, the Crimea, and every province of Russia where the Tartar language is spoken or read; they have reached Bucharra and Persia, and have been so extensively circulated, as to warrant the Missionaries in saying, "We have reason to believe that there are few of the tribes between the Caspian and the sources of the Indus and the Ganges, of which there are not to be found individuals who have received parts of the Scriptures from us, by means of Armenian merchants, who procure them at our depository." Such, besides, is the demand for the New Testament among the Tartars throughout Russia, that in the province of Kazan alone, above 2000 copies have been most earnestly solicited; so that it is highly probable a third edition will soon be required. Accounts also have just been received, stating that the Missionaries at Astrachan have been employed by the Russian Bible Society to print 5000 copies of the whole Tartar New Testament in the Orenburg dialect, as prepared by Mr. Fraser; and at the expense of the British and Foreign Bible Society, 2000 copies of the Book of Genesis, prepared by Mr. Dickson, from the Jewish MS. in the Jagatai Tartar, found by Dr. Pinkerton at Bachcheserai, in 1816, and which promises to be a highly useful work.

This station being of high importance, the Rev. W. Glen, and Mr. M'Pherson, with their wives and families, have since been sent thither. The increasing extent of the printing operations, the rising value of property, and the difficulty of procuring suitable accommodation for the mission, have induced the Society to purchase a suite of buildings offered for sale, at little more than half of what the erection of them would at

The Soci  
are ten yo  
reiving a li  
scal, educ  
Christ.



present cost. Of the price, which was 2,500*l.* they have as yet only realized 640*l.* The whole must be paid in the course of a few months.

Nearly about the same time, two other of the Society's missionaries, Messrs. Fraser and M'Alpine, were directed to proceed to Orenburg, the capital of the Russian province of the same name, and situated about 500 miles N. E. from Astrachan.—Here the field for missionary labour is not less extensive, and hitherto has been far more promising, than either that of Karass or Astrachan. The Kirghisian Tartars have listened with eagerness to Christian instruction, and Mollonazar, whose name is well known to the friends of the mission, has made an open, and, for more than eighteen months, a steady and consistent, profession of Christianity, in which his wife has lately joined him. When Walter Buchanan, a ransomed and converted Cabardian, and a valuable missionary, was addressing the Kirghisians, Mollonazar exclaimed, with tears in his eyes, "Oh! what good services have we done to God, that he should send his Son, yea his only Son, to die for such sinners as we are?" And when parting with the missionaries, he said, "Oh! I do pray you to pray for me, that I may be saved, and kept from offending God, for I do assure you I pray for you all." "He told me," says the Missionary, "that when he was alone, he could not cease to think of God, and to pray to him; and even in the market," said he, "I pray in my heart to God." The brethren at this station, have been lately joined by the Rev. Dr. Ross, and Messrs. Gray and Selby, from whose assistance much good is expected. The Society have heard with regret that the missionaries have procured lodgings with very great difficulty, and those so uncomfortable, that their health is greatly endangered. For this, and other reasons not less important to the success of the mission, buildings must be erected in the course of next summer, in the vicinity of the city, on land given them by the Emperor; a measure strongly recommended by Dr. Paterson, and the Society's other friends at St. Petersburg: and for this purpose funds must be provided, to the extent of at least 1000*l.*

The Society have at present under their care ten young men, all of whom are receiving a liberal literary, as well as theological, education. Two of these, having

nearly finished their studies, will be ready for being sent out in the course of next summer; and Mr. M'Alpine, who was obliged to return home on account of the state of his health, is now so far recovered, that he hopes then to resume his labours at Orenburg. The Society have, in consequence, determined to establish a fourth station in the Crimea, where there is reason to believe missionaries will receive the most cordial welcome from the natives. A plan for this purpose has been submitted to the Society, by the Sultan Kattighery, into which they have cheerfully entered, and which promises to be productive of extensive usefulness.

Such are the means which the Society have employed, and the plans they have devised, for extending the light of the Gospel to the benighted Mohammedans. In the prosecution of this work, they have under their charge, including missionaries and their families, ransomed youths, and students, seventy-three persons, all of whom depend solely upon the Society for their support. In order that these valuable individuals might not be reduced to distress and want, nor their labours lost to the cause in which they are engaged, and that the liberal plans devised for Astrachan, and Orenburg, and the Crimea, might be speedily carried into effect, the Society have made great exertions throughout Scotland, for raising the necessary funds; but after all, they find themselves in debt, to the extent of more than *eight hundred pounds*. They have therefore lately made an appeal to their Christian brethren in England, which they trust will not prove in vain.—Subscriptions and donations may be sent to the Treasurer or Secretaries; namely, James Inglis, Esq., Banker, Hunter Square; the Rev. David Dickson, West Kirk Manse; or Mr. Joseph Liddle, Bank Street, Edinburgh.

#### IRISH SOCIETY.

An institution has just been established in Dublin, entitled the Irish Society for promoting the Education of the Native Irish through the Medium of their own Language. The patron, president, vice-presidents, and vice-presidents, have not yet been appointed. The Committee consists of the Right Hon. Colonel Barry; Right Hon. Mr. Justice Daly; Hon. James Hewitt; Hon. Colonel Gore; Rev. R. Wynne, Rev. R. Daly; Rev. Thomas Goff; Rev. Francis Fox; Roderick Connor, Esq; W.

S

L. Smyth Guinness, Esq.; W. C. Hogan, Esq.; Robert Lannigan, Esq.; Francis Lear, Esq.; Thomas Lefroy, Esq.; W. S. Mason, Esq.; H. Monk Mason, Esq.; Robert Newenham, Esq.; Dr. Charles Orpen; Thomas Parnell, Esq.; Major Sirr; George E. V. Vernon, Esq. The Secretaries are: the Rev. E. Groves; Rev. J. D. Sirr; William Woodmason, Esq.

The exclusive objects of this Society are to instruct the native Irish, who still use their vernacular language, in what manner to employ it as a means for obtaining an accurate knowledge of English; and for this end, as also for their moral amelioration, to distribute among them the Irish Version of the Scriptures by Archbishop Daniel and Bishop Bedell, the Irish Prayer-book, where acceptable, and such other works as may be necessary for school books, disclaiming, at the same time, all intention of making the Irish language a vehicle for the communication of general knowledge.

All books distributed by this Society in the Irish language, unless in particular cases, are to be printed in the Irish character, as affording the greatest facilities in the perusal, and to be accompanied in general with an English translation in parallel pages or columns, as being a measure calculated to promote the acquirement of the English language. The schoolmasters employed by the Society are to be generally instructed in the late improvements in education; and none are to be engaged but such as are able to instruct their pupils to translate Irish into English. The schools encouraged by the Society are to be chiefly formed on the circulating principle already found so highly beneficial in Wales, and in the Highlands of Scotland; and the situations selected by the Committee for the establishment of schools, whether permanent or circulating, shall be in the remotest and least instructed parts of the country where Irish prevails most, and where fewest schools of any kind are to be found. No schoolmaster shall be permitted to change the station for his school till he first produces a certificate signed by a Clergyman of the parish, whether Protestant or Roman Catholic, or by some respectable person in the neighbourhood, that the pupils placed under his care, or the greater part of them, are capable of construing the Irish Testament into English.

Among the rules of the institution, it is appointed, that the office of Patron shall be appropriated to the members of the Royal Family, or the Lord Lieutenant; that the Vice-patrons shall be appointed exclusively from among the Peers of this realm, temporal and spiritual; that each subscriber of five guineas annually, shall be a Governor; and each donor of fifty guineas, a Governor for life; that each subscriber of one guinea annually, shall be a Member, and each donor of ten guineas, a Member for Life; that clergymen transmitting a congregational collection to the amount of ten guineas annually, and persons collecting one shilling per week, or 2s. 6d. per month for this Society, shall be members; and that the Committee shall consist of twenty-one members of the Church of England, resident in Dublin or the neighbourhood, with the addition of such country members as they may deem it expedient to select.

The objects of the Irish Society will be more fully developed by the following extracts from an address issued under their authority.

"There is great reason to deplore the ignorance, and consequent vicious habits, which so awfully characterize a large portion of the native population of this country, who either speak Irish exclusively or English imperfectly. It is admitted by all, that the remedy must be sought in an extensive system of education; while experience has fully proved that there are dark spots on the map of Ireland where the light of education, according to the present system, can never penetrate. A little consideration will prove that an impenetrable obstacle is presented to its admission in the prevalence of the Irish language, while the course hitherto adopted to prevent the use of that tongue, not only has completely failed, but has also entailed a grosser mental darkness on a large portion of the people, who superstitiously avoid the English language, through which alone this injurious policy would allow them to be instructed. Contrary alike to the dictates of sound philosophy and experience, do the members of the Irish Society consider the design of eradicating the vernacular tongue, by discouraging and impeding the use of it during the early efforts of the poor peasant, towards the culture of a mind yet wholly unhabituated to any intellectual exertion, and by debarring him

"In  
Script  
ceed i  
order  
into E



from all knowledge except he seek it by means of a foreign language. Let this system be adopted, and when the first difficulties of the learner are overcome, every new idea must be acquired by a laborious process of mental translation; and the student, in consequence, be left still liable to misapprehension and error. Few, however, would be the cases where such equivocal progress might be made, or sufficient perseverance exerted, to overcome the formidable embarrassments with which education has been checked by a system, founded on the presumption, that an uninformed man will seek instruction with so much avidity as to take more than usual pains, and make more than ordinary sacrifices to obtain it; unaccountably in love with that of which he knows nothing, and desiring benefits of which he cannot comprehend the utility.

"The case of the Wendans, the Cornish, the Manks, the Scotch, and the Welsh, all concur to evince the imbecility of attempting, in the first stages of education, to substitute another language for those native oral signs with which the people have been accustomed to interchange their own ideas. One hundred thousand pounds, and the labour of a hundred years, was expended in Scotland, only to show the futility of the undertaking. If any other appeal be necessary to corroborate such facts, it may be made to the experience of him who will endeavour to learn Greek or any foreign language without the intervention of his own.

"The Irish Society, however, are not unmindful of the unquestionable advantages which would arise from the use of a common language, or of the higher degrees of mental cultivation which the English language can afford. With this view they propose merely to distribute, in the Irish language, Primers, Bibles, or Extracts from the Scriptures, of the version of Archbishop Daniell and Bishop Bedell; and where it can be done with propriety, and without offence, the Book of Common Prayer; either printing these books themselves, or becoming the medium for their distribution, if granted to them by other Societies.

"In undertaking to distribute the sacred Scriptures, they apprehend that they proceed in the same spirit which dictated the order by which the Bible was translated into English, and fixed in every church for

the use of the whole commonality of the realm; that they might read, mark, learn, and inwardly digest them. And in undertaking to distribute the Book of Common Prayer, they only act in consistency with their characters as churchmen; wishing, where it is practicable, to afford the use of that admirable form of sound words, which at once serves to point out that spirit of prayer by which alone we can expect to derive any spiritual improvement from the perusal of the Scriptures, and forms, at the same time, an incomparable compendium of those doctrines which are inculcated in the Bible.

"If the Society shall, by these means, enforce the knowledge of true religion, give a taste for general information, and teach the people how to acquire a radical acquaintance with the English language through the medium of their own, they may confidently anticipate a speedy revolution in the moral character of the country, and the universal adoption of a common language. Once taught the rudiments of learning, a desire for further knowledge will necessarily be excited, and the pupil be induced to pursue the study of English where that desire can alone be gratified, and his own individual welfare, as the member of a commercial country, be simultaneously promoted.

"Two distinct societies of Protestant Dissenters have been instituted for the express purpose of extending useful knowledge among the aboriginal inhabitants of Ireland. We are very far from desiring to undervalue or discourage their labours: but we confess that their existence and partial success makes it more urgent for, and incumbent on, the United Church of England and Ireland, to take her own part in the same cause. Let her rescue herself from the charge of slumbering on a subject, the importance of which she has unequivocally recognised in the Irish Act of Uniformity; the canonical injunctions in its favour, A. D. 1634; and the instructions of Charles I. to the Irish Clergy, conveyed through, and drawn up by the special desire of Primate Usher. Anxiously would the Committee endeavour to wipe away the odium of such an accusation; and earnestly therefore would they press it, on all the members of the Establishment, to permit it no longer to be urged, that Dissenters are the only persons now publicly engaged in the prosecution of an object,

first proposed and fostered by the Episcopacy of the Church of Ireland.

"The constitution of the Irish Society, they hope, is consistent with the objects they have in view. By their rules the direction of its affairs is exclusively vested in churchmen; and any of the dignitaries of the church who will honour the Society by their patronage and support, as they will, *ex officio*, be members of the Committee, will have a weight in its direction commensurate with their exalted station and influence in that church, whose interests the Irish Society are solicitous to promote."

Subscriptions and communications will be received by the Rev. Messrs. Groves and Sirr, and Mathias Woodmason, Esq., 16, Upper Sackville-street, Dublin.

An interesting work has been lately published in Dublin—we presume by the friends of the Society—entitled "A brief Sketch of various Attempts which have been made to diffuse a Knowledge of the Holy Scriptures, through the Medium of the Irish Language." It contains a mass of intelligence, bearing on the general subject, and may be consulted with advantage by those who wish to gain information on the question of the expediency of diffusing religious knowledge in the native dialect of the country.

#### EDUCATION IN INDIA.

The president and members of the Bombay School Committee, after having provided for the education of European and Christian children of both sexes, have at length turned their serious consideration to the means best calculated for extending the blessings of intellectual cultivation to the native children of India.

The result of this consideration has been the proposal of a plan, so palpably beneficial, and so tender of peculiar prejudices, that it has already met with the complete approbation of the assemblies of two classes of the native inhabitants, not the least powerful from numbers and wealth.

A Mohammedan youth, the son of a seapoy in the office of the chief secretary to government, who has received instruction for about a year at the central school in the town of Bombay, gave, in the course of a rigid examination, such proofs of capacity to convey to his countrymen the rudiments of tuition in English, on the plan of Dr.

Bell, that the first class of upwards of twenty Parsee children was to be placed under his care. A prospectus of the proposed plan has been translated into the Persian, Hindoostanee, and Guzerattee languages; and is now printing for the purpose of distribution, in order to diffuse among the native inhabitants a more general knowledge of the means about to be offered them, of educating their children in any of their respective dialects, more extensively, economically and effectually, than has hitherto been in their power.

A teacher of the Guzerattee has declared himself ready to attend the central school, in order to prepare himself for instruction on Bell's plan. The Committee have determined to address the Calcutta School Society, for books, tables, &c. to be translated at Bombay, into the dialects peculiar to this part of India; which, as well as English books, are to be furnished gratuitously to the native schools, with such other aid as it may be in the power of the Committee to bestow.

"Even in the article of native books, however, the committee and promoters of the plan are not altogether unaided by native enterprise: fifty copies of an elementary Guzerattee work comprising the alphabet, a concise vocabulary, the rudiments of arithmetic, accounts, the forms of letter writing, bonds, obligations, leases, and interest tables, which are now printing by a Parsee inhabitant of Bombay, have been subscribed for, as well as the same number of copies of a translation into the same language of a Persian work, containing an easy epitome of the lives and remarkable sayings of the Grecian philosophers.

The Bombay School Committee have met with the most zealous support of the government and the public at that presidency.

The progress of this benevolent desire to extend education in India, is not confined to Bombay. Among other institutions of this nature may be mentioned the Calcutta School-book Society, which has lately received a contribution of one thousand rupees from the governor general, who has the honour of being the founder of this highly useful establishment. We are glad to find that his lordship is evincing a laudable anxiety for the improvement and happiness of the natives. The following is the conclusion of a long and elo-

quen  
tish  
cong  
upon  
succ

"I  
timen  
at ren  
bench  
main  
ment  
disser  
the sh  
by me  
the n  
points  
for, fi  
those  
are co  
lose si  
succee  
and equ  
observ  
ties, le  
to a pu  
claim o  
do wha  
seed in  
determi  
will of  
rise and  
of those  
curity at  
have do  
creature  
for that  
fixed.  
casting  
times in  
British

Simila  
mination  
been pro  
tants of  
and from  
ta; the n  
ter, took  
not feel,  
of interes  
the Indian  
men; and  
the pride  
only in pro  
business an  
lon."

REFUG

The obj  
ders are a  
refuge for



quent speech delivered by him to the British inhabitants at Calcutta, in reply to a congratulatory address presented by them, upon occasion of his lordship's late military successes.

"I concur ardently with you in the sentiment you express of our obligation to aim at rendering what we have done still more beneficial to the inhabitants of India. The main obstacles to our infusing improvement are removed; and we may certainly disseminate useful instruction, without in the slightest degree risking dissatisfaction, by meddling with the religious opinions of the natives. Information on practical points is what is wanting to the people: for, from the long course of anarchy in those parts, all relations of the community are confused. This government will not lose sight of the object. We may surely succeed in inculcating principles of mild and equitable rule, distinct notions of social observances, and a just sense of moral duties, leading, perhaps, in God's good time, to a purer conception of the more sublime claim on the human mind. At least let us do what is in our power. Let us put the seed into the ground, and Providence will determine on its growth. Should it be the will of the Almighty that the tree should rise and flourish, and that the inhabitants of those extensive regions should enjoy security and comfort under its shade, we shall have done much for many of our fellow-creatures; but we shall have done well also for that in which our liveliest interest is fixed. The cherished memory of our forecasting beneficence will remain to future times in India the noblest monument of the British name."

Similar addresses on the favourable termination of the late campaign, having also been presented from the British inhabitants of Moorshedabad and Berhampore, and from the native inhabitants of Calcutta; the noble Marquis, in reply to the latter, took occasion to observe, that he "cannot feel, and never will make, a distinction of interest between the native subjects of the Indian government and his own countrymen; and that he is conscious he can have the pride of meriting British approbation, only in proportion as he promotes the happiness and welfare of the native population."

#### REFUGE FOR THE DESTITUTE.

The object of this Society, as our readers are aware, is to provide a place of refuge for persons discharged from prisons,

or the hulks, unfortunate and deserted females, and others, who, though willing to work, are unable, from loss of character, to procure an honest maintenance; and in cases of very urgent necessity, to afford temporary relief to distressed persons, till parochial or other assistance can be obtained.—Persons, discharged from penal confinement, are considered the primary objects of this institution. The males, in the establishment in Hoxton, are employed in shoe-making, basket-making, tailors' work, and preparing fire wood for sale. As an encouragement to good conduct, a portion of their earnings is reserved for those discharged with the approbation of the Committee.

The Annual Report for 1819 states the admission of males as follows:—From January 1st, 1818, to January 1st, 1819, the Committee have admitted into the establishment in Hoxton, eighty-six males, namely;

Pardoned by the Prince Regent, in order that he might receive the benefits of the Refuge	1
Convicted, and judgment respited upon the same condition	18
Tried, acquitted, and recommended by the Court to apply to the Refuge	11
Having suffered imprisonment	11
Discharged from the hulks	6
Recommended by magistrates, having committed crimes, but mercifully spared from being sent to prison	24
Destitute of character, and criminal	14
Destitute, not criminal	1

Total of males admitted 86

During the same period they have discharged fifty-three males, namely;

Apprentices to a gentleman at the Cape of Good Hope, as agriculturists and cultivators of the vine	11
Apprenticed to trades	7
Recommended to employment in trades, of which they had learned sufficient in the Refuge to earn their maintenance	7
Recommended as cook to a captain of an East Indiaman	1
Sent to sea, well equipped	5
Sent to America, at his own request	1
Discharged at their own request, in order to go home to their friends	9
Delivered to their friends, incorrigible	4
Absconded	7
Died	1

Total of males discharged 53

There remained in this part of the Institution, January 1st, 1819, seventy-eight males.

The Committee have embraced every opportunity of giving aid to those, whose circumstances did not require admission into the Refuge; and they have rescued from pressing want, and enabled to go with decency to their homes, or by supplying them with tools, clothing, and money, to go to work and earn their subsistence, several men, who would otherwise probably have sunk in the vortex of criminal association, and have been lost to every good hope.

From January 1st, 1818, to January 1st, 1819, eighty-three females were admitted into the Establishment in Hackney Road, namely;

Pardoned by the Prince Regent, in order that they might be admitted into the Refuge	-	-	2
Convicted, and judgment respited upon the same condition	-	-	14
Having suffered imprisonment	-	-	13
Tried and acquitted	-	-	7
Convicted, fined, and discharged	-	-	1
Discharged by proclamation	-	-	4
Recommended by magistrates	-	-	13
Destitute, and criminal	-	-	27
Destitute, not criminal	-	-	2

Total females admitted 83

During the same period the Committee have discharged seventy-four females, namely;

To friends and relatives	-	-	27
To respectable service	-	-	36
At their own request	-	-	5
To their respective parishes	-	-	3
Disorderly	-	-	3

Total of females discharged 74

On January 1st, 1819, there remained in the Establishment, Hackney Road, seventy-four females.

The Committee have also afforded temporary relief and protection to young women, who were in danger of falling before the dangers which they had to encounter; several of whom they have had the satisfaction of restoring to their friends in distant parts of the country, by whom they were affectionately received. A large proportion of those recommended by them to service or to their friends, in the last and former years, are maintaining good and respectable characters.

The laundry affords constant labour to all the strong and healthy females. Those, who are not able to undergo the fatigue of that department are employed in needle-work for the establishment, whilst the greatest possible care is taken to instruct the whole of them (in their turn) in every branch of domestic service.

Schools are daily opened for the young and ignorant, wherein they are taught to read, and an opportunity is afforded to every one, as the evening returns, of making progress in writing and arithmetic, under the direction of the superintendents. Religious instruction and exhortation are regularly added to the other branches of knowledge; and no method is neglected, which can be supposed to carry with it an inducement to penitence and amendment of life. None are ever discharged from the institution, except in cases of irreclaimable perverseness, till they afford such evidence of their change of life, of their sincerity, and of their obedience, as may warrant the committee in recommending them to respectable service, or to the forgiveness or favour of their parents or friends.

The Committee, considering it a principal object of the institution to provide an asylum for persons entirely destitute, and more especially for those, who from loss of character are utterly unable to procure even a temporary maintenance, and thus to prevent that increase of crime which so often follows from absolute want—with the view, also, of assisting the benevolent designs of the Society for the improvement of prison discipline and reformation of juvenile offenders—have opened places of temporary refuge, where persons of the above description are received by the order of any of the members of the Committee, and maintained, until otherwise provided for, at the cost of the individuals who give the order. Upon these terms there have been admitted into the temporary branches of the Refuge, since they were opened on the 6th June, 1818, up to January 1st, 1819, one hundred and twenty-five persons of both sexes, for whom no other shelter remained, and no mode of subsistence, except in the haunts of crime.

The Committee relate a number of interesting cases; most of which, having appeared in the Reports of former years, we shall not transcribe.

We are glad, however, to find appended to several of these, such notices as the following, dated January 1, 1819.

"He is now footman in a gentleman's

fami  
nati  
good  
now  
ly,"

Th  
not  
porte

"I  
move  
tectio  
circu  
it is  
branc  
respe  
purpo  
made  
who s  
citatio  
of mo  
ceeded  
emplo  
pursu  
of oth  
overt  
convic  
period  
of whi  
society  
him; i  
one wh  
selves.  
charac  
even by  
No har  
was the  
the ret  
thrust h

"He  
tute, a  
He was  
within i  
tion, an  
flection  
He has  
been tw  
dition o  
honour o  
the confi  
renewed  
friends.

"In th  
been reso  
mily has  
sorrow,  
who was  
lost, Lut i

"A gir  
consequen  
her moth



family, wherein he is in considerable estimation."—"This young woman is in a good service, and doing well."—"She is now married, and is the mother of a family," &c. &c.

The following cases occur among those not marked as having been before reported.

"This is the case of a young man, removed in early age from that parental protection which had been afforded, as far as circumstances would allow, but from which it is usually necessary that the older branches of a numerous family, however respectable, should be separated for the purposes of life. His education and talents made him acceptable to gay companions, who soon induced him to yield to the solicitations of pleasure. His own allowances of money were soon wasted, and he proceeded to appropriate the property of his employers to the indulgence of his illicit pursuits. He went on to the commission of other acts of dishonesty, until justice overtook him. He was tried at the bar, convicted, and underwent a considerable period of imprisonment; at the expiration of which, he found himself an outcast from society. His friends could not receive him; nor could they recommend to others one whom they dared not receive themselves. He quitted the prison without character or reference; his name dreaded even by those who could not but love him. No hand was raised to help him; nor was there a place upon earth, except in the retreats of villany, where he could thrust his head.

"He applied to the Refuge for the Destitute, and his application was successful. He was permitted, for fourteen months within its walls, to think upon his condition, and to consider his ways. His reflection was deep, and his resolves sincere. He has been restored to society, and has been two years in a most respectable condition of life, in which the integrity and honour of his conduct have obtained him the confidence of his employers, and the renewed love and esteem of his parents and friends.

"In this case not only an individual has been rescued from misery, but a whole family has been raised from dejection and sorrow, by the restoration of their son, who was dead, but is alive again; who was lost, but is found."

"A girl, only fourteen years of age, in consequence of the constant employment of her mother at a distance from home, was

exposed to the snares of wicked and abandoned characters residing in the neighbourhood, and was led by degrees into their vices. At length she was apprehended for stealing a watch, the property of the person in whose house the mother lodged, and was capitally convicted. In consideration of her youth, she received his Royal Highness the Prince Regent's pardon, upon condition of her being admitted into the Refuge. The condition was gladly accepted by the unfortunate girl, and she was admitted. In the course of fifteen months, having conducted herself well, she went to service, and is now living in a respectable family, to whom her conduct is most acceptable."

"In the year 1812, a young woman, who had been employed by her father, a gardener in the country, to sell the produce of his labour in the market, accustomed herself to appropriate a part of the receipts to the supply of her own vanity in dress. These practices led to crimes of a more flagrant nature, in the perpetration of one of which she was apprehended, and recommended by the magistrates of the quarter sessions to the Refuge. She was admitted, and in due time sent to service. She soon afterwards married, and is now a widow, living in a reputable situation."

"In the year 1810, a young woman, twenty-one years of age, who had been seduced and afterwards deserted, maintained the resolution, even amidst the most forlorn circumstances, of submitting to every kind of misery, rather than resign herself to a vicious and criminal course of life. She was received into the Refuge for the Destitute; a situation was provided for her, which she long held with credit; and she is now married, and lives respected."

"A native of a village in Lincolnshire, brought up to the business of a cabinet-maker, came to London at the age of nineteen years, where by his labour he obtained an honest livelihood. In this way he continued to follow his employment for some years, when he married a young woman, of decent parentage, of the same village. Soon after this, however, he began to associate with dissolute companions; to support himself among whom he stole a considerable sum of money from a person lodging in the house with him. For this crime he was confined on board the hulks for six years. Upon receiving his discharge he came to London; but not being able to procure employment, he fell into a wretched state of destitution. His own parents were dead, and those of his wife refused to listen to his complaints. In this

condition he presented himself to the Committee of the Refuge for the Destitute. He was received into that institution in November, 1815, and having conducted himself soberly and usefully for nearly twelve months, he became reconciled to his wife's relations, with whom he is now following his own business with integrity and comfort."

"A man, 40 years of age, who had maintained a respectable character for some years in a mercantile house, was detected in stealing some articles of small value, for which he was sentenced to one month's imprisonment. Upon his liberation, no one would look upon him, and he was soon reduced to the utmost distress. He was admitted into the Refuge for the Destitute in the year 1815, where he remained for ten months, behaving himself well: he was then reconciled to his uncle, a farmer in the country, his only relation, whose esteem and good opinion he now enjoys."

"A boy, 13 years old, the son of decent and industrious parents, in consequence of the slackness of the business in which he had been usually employed, was left at leisure to form an acquaintance with vicious characters of his own age, and was soon after convicted of stealing. The Judge, thinking that some prospect of reclaiming the poor boy presented itself, respited his sentence, upon the condition of his being admitted into the Refuge for the Destitute. He was received in May, 1815, and remained under its protection fourteen months, conducting himself irreproachably. His parents then requested that he might be restored to them, their business being brisk. The Committee, having a favourable opinion of the boy, granted their request; and he conducts himself, to this day, as a reformed character."

"A young man, 34 years of age, who lived in a most respectable service for thirteen years, robbed his master's cellar of some wine, which he drank with his companions. Although he had replaced the wine with some of another quality, his dishonesty was discovered, and he lost his place and character. For two years he wandered about the country, seeking a place of service; and at length was reduced to profound distress. In the moment of despondency, he became acquainted with the nature and views of the Refuge, to the Committee of which he made instant application, and was admitted by them. Having conducted himself uniformly well for two years, he was recommended as a servant into a respectable family, which he was obliged to leave at the expiration of six months, through loss of health.

"The following letter from his master was transmitted to the Secretary.

"My dear Sir,

"I am sorry to say that your Refugee is about to leave us. His health is the sole cause. I part with him with regret; and it is but justice to him to say, the Refuge was never in my opinion more successful than in the instance of this poor fellow. I have found him a trustworthy, valuable servant; and, had his health permitted, we should never have parted. It is now his own wish, not mine.

"I am, &c. &c."

"Having regained his health, the object of this report soon obtained a place more suited to his health and strength, wherein his former failure in duty, and subsequent sufferings are not known, and wherein he maintains a conscience void of offence.—January 1, 1819."

"A widow, 34 years of age, whose husband had formerly kept a shop in Dublin, in which she subsequently failed, came to England: and, having some relations in London, she soon succeeded in obtaining a situation as a servant. From this she was discharged upon the suspicion of having been concerned with some others, who were lodgers in the house, where she was servant, in committing depredations upon the property of her mistress: although untried, she was considered as guilty. Her friends could not do more for her. She took lodgings, and endeavoured to obtain a subsistence by needle-work. In this she could not succeed, and by degrees she fell into a desperate state of penury. At length, impelled by hunger, she stole an article of dress from a public shop. She was apprehended and committed: and, after being in Newgate a considerable time, she was tried, convicted, and sentenced to two months' imprisonment in the house of correction; to the period of which time she looked forward with terror, knowing that, when discharged thence, she had no home to go to, nor the protection of any friend, under which she could place herself.

"When the time of her release approached, she requested the governor to permit her to remain within the walls of the prison, where she would willingly undergo any labour in return for the morsel of bread which nature might require. This could not be complied with; and he explained to her the nature and views of the Refuge for the Destitute. She became a petitioner there, and was admitted. She was found to be a woman of good education, and she rendered herself useful in the establishment nearly two years; when regaining

ly looking  
foreign tr  
since our  
points on  
sent to off  
Chris



confidence in herself, and a suitable situation being offered to her, she again entered the world. For two years her conduct was irreproachable in the situations which she filled. Towards the close of the last year, just after a gratuity had been voted her by the Committee, as a reward for her perseverance and integrity, she fell ill of the typhus fever and died.

"The Committee have the satisfaction to know, that she was valued by those with whom she lived, who spared no attention to her in her sickness, and buried her at their own cost."

"A woman, of very respectable connexions in the West of England, was deluded from home at the age of nineteen, by a person with whom she lived in London fifteen years; when, to her inexpressible surprise, he was apprehended upon a charge of felony, and, being found guilty, was transported for fourteen years. She, who had been considered his wife, was left in a state of destitution and disgrace, being looked upon by those who had known her, as involved in his guilt. A few months after his departure for the place of his banishment, she obtained a situation as servant; and being very much distressed, through the want of necessary apparel, was induced to borrow of a person, who lodged in her master's house, a small sum of money for the purchase of what she wanted. Before her wages became due, the repayment of this money was demanded, to effect which she pledged a spoon, the property of her master. Before it could be replaced, the transaction was discovered: her past life was brought into review: she was considered as an abandoned woman, was committed to prison, tried and convicted."

"The real circumstances of her case being represented to the Judge who sat upon her trial, judgment was respited, and she was recommended by the court to the protection of the Refuge. In the autumn of the year 1816, she was admitted; and she maintained a character of industry, integrity, and obedience until the spring of the

year 1818, when she was sent as a servant into a gentleman's family in the country, where she is now living."

"The young man, who supplies the subject of this case, is the son of a tradesman, a citizen of London. His father not having employment enough whereby to maintain his family, the mother, attended by this lad, attempted to earn a little money by selling milk. She soon died, and the milk concern, being now chiefly under his management, became unprofitable. Finding that his stock of money was wasted, he resorted to felonious means of obtaining a supply, broke open a box belonging to a person who lodged in the same house with his father, and stole therefrom several pounds of money. He was soon discovered to be the perpetrator of this deed, and was brought to trial, found guilty, and condemned to suffer death. His youth pleaded for a mitigation of that dreadful sentence; and he was graciously pardoned by his Royal Highness the Prince Regent, upon condition of his being admitted into the Refuge and abiding by its rules and regulations. He was admitted; and he has now fulfilled his part of the stipulation, having steadily applied himself to the acquisition of a useful trade for more than three years. Being now thought capable of earning his bread in the world, he was a few months ago recommended to employment."

"It is creditable to this young man, who had been brought up from his infancy in habits of indolence, having never been taught any profitable employment, that in the short space of three years he should obtain such proficiency in a trade as to enable him to earn his bread thereby."

To those who wish to assist this valuable institution, it may be proper to state, that the "Short Account" of the Society may be had gratis, at the bar of the City of London Tavern, and Lloyd's Coffee-house; also of Asperne, Hatchard, Phillips, Rivingtons, or Stockdale, booksellers, London; and at the Refuge, Hackney Road and Hoxton.

## VIEW OF PUBLIC AFFAIRS.

### FOREIGN.

In looking over our memoranda of the foreign transactions which have taken place since our last survey, we perceive but two points on which it appears necessary at present to offer any observations.

Christ. Observ. No. 206.

UNITED STATES.—The first relates to that painful subject which we have already several times had occasion to mention;—the military butchery (for such it is now very generally acknowledged on both sides of the Atlantic to have been) of our two unfortunate countrymen, Arbutnot and

T

Ambrister. An important and somewhat curious document has appeared in the shape of an official letter from Mr. Adams, the American secretary of state, to the republican minister at the court of Madrid, in answer to the representations of the Spanish government, relative to the occupation of the Floridas. The view of the subject taken in this letter differs not materially from those well-known ideas of policy and expediency which have been avowed or acted upon by the United States on some other occasions; and with which we have at present no concern, except to express, in passing, our firm conviction both of their sinfulness and their ultimate futility. Mr. Adams, however, in detailing the arguments immediately on his brief, for the information of a Spanish jury, has seen fit, evidently for the benefit of by-standers, to devote the greater part of his remarks to the case of our unfortunate countrymen. If the line of argument in this letter were to be considered as the mode in which the Cabinet of Washington have argued, or intend to argue, the point with the Court of St. James's, no reply, we conceive, could be too indignant to express the feelings of our countrymen on the occasion. Mr. Adams not only excuses but justifies, not only justifies but eulogizes, the motives, the words, the actions of General Jackson; while he bestows, with true republican freedom, the most contemptuous language, not only upon the two unhappy individuals immediately concerned, but upon other British officers who had employed or assisted them in their intercourse with the Spanish authorities or Indian tribes. We will not, however, for a moment, believe that the Government of the United States intend to adopt the unworthy sophistry of Mr. Adams, or of General Jackson's other admirers. We are happily confirmed in this charitable hope, by the Report of a Committee appointed by Congress to examine into the question; a Report framed upon the same equitable views, and dictated by much the same indignation, which have been manifested on this side the Atlantic. It is true, we could have wished to have found that this Report had been adopted *unanimously*, instead of raising itself by a sickly majority of *one* vote only out of seven, over a counter-Report which had for its object not merely to exculpate the general and his officers, but to thank them, in the name of their country, for their meritorious services. But still, taken with this somewhat dishonourable circumstance, we trust it has not been lost upon the House of Representatives. Indeed, after the discussions which have taken place, we cannot doubt that every American

will be anxious to remove from his country the stain imprinted upon it by the base and vindictive conduct of its agent. We have not space to transcribe, or even abridge, this Report; nor is it necessary, since, though highly honourable to the character and impartiality of those who voted for it in the committee, it contains nothing more than the plain sense of every unbiassed man would dictate on a plain matter of fact. The points established by it are, that the proceedings were illegal, unprecedented, unnecessary, unreasonable, and unjust.

The expediency as well as the justice of this decision will now be more strongly felt, in consequence of a sanguinary order issued by the King of Spain, to put to death all foreigners found in the ranks of the Independents in South America. Against this unwarrantable order, both the British and the American ministers at Madrid have found it necessary to protest. Common consistency requires that the United States should disavow the proceedings of General Jackson.

CEYLON.—The only other article of foreign intelligence which we propose to mention, is the favourable turn of affairs in the island of Ceylon. The rebellious movements to which we have lately had occasion to allude, are now nearly, if not wholly, suppressed. The Malabar Chief who had aspired to the crown of Candy has been taken prisoner, together with his principal agent. This capture has produced the most beneficial consequences in allaying the rebellious spirit which had been excited. The influence and intrigues of the principal mover being at an end, the delusive hopes held out have died away, and in every province the malecontents were hastening to submit to British authority, and to give the best proof of their submission, by laying down their arms. Long, therefore, before this time, we may conclude, that the British dominions in the East, insular as well as continental, have returned to a state of profound tranquillity; except, possibly, a slight diplomatic misunderstanding which may still exist between the Dutch colonial governments and ours, respecting the mode in which the surrender of Java was conducted, and some other transactions in the Malayan Archipelago. These being subjects for the pen, and not the sword, can scarcely be considered as in any measure obscuring that cloudless horizon which at present bounds our Oriental possessions.

And what, we would earnestly ask, is the first aspect in which the present state of our possessions in the East must necessarily strike a Christian spectator? When we behold new territory daily added to our do-

The  
to pres  
almost  
domest  
cation t  
cal wisd  
might e  
livity, w  
in the r  
ternal t  
lations,  
regulatio  
part of  
during t  
rectly o  
race. T  
system p  
sons and  
subject o  
of the po  
have aga  
Even the  
populatio



minions, the natives peaceably submitting to our authority, our subjugated or allied tributaries increased by scores of millions in a single campaign, so that we hear the Governor-General of India telling us, in his masterly speech on the late war (a passage from which we have quoted in another department of our Number,) that "*the Indus is now our frontier*"—can we for a moment doubt whether our responsibility increases with our acquisitions? whether to communicate the great charter of our immortal hopes to the natives is as much our duty, as to guarantee their civil rights? and whether to pretermitt any feasible and prudent means for their conversion to Christianity, is not, to the full, as great a violation of our obligations, as to neglect introducing among them the arts, the knowledge, the judicial wisdom, and the moral feeling, of European communities? We do not answer these questions: they dictate their own reply; and cold indeed must be the heart, or more than ordinarily obtuse the understanding, of that man who does not respond to the chord which has been struck. We shall not pursue the subject, as any remarks which we may have to make on it will occur more appropriately in our notices of those various Christian Societies which are directing their benevolent exertions towards this important quarter of the globe; and which, now that the long-expanded portals of the temple of Janus have closed, will, we trust, find that those of the Prince of Peace are daily unfolding themselves more widely to shelter and protect a lost and perishing world.

#### DOMESTIC.

The proceedings in Parliament continue to present the most interesting, and indeed almost the only interesting, feature of our domestic affairs; and it is no slight gratification to find so large a part of that practical wisdom, that exalted patriotism, and we might even add that restless national activity, which have no longer adequate scope in the noisy scenes of external war or internal tumult, taking perhaps a less ostentatious, but not less useful direction, in the regulation of our domestic policy. A large part of the proceedings in Parliament, during the present month, have borne directly on the amelioration of the human race. The state of our criminal law, the system practised both in our ordinary prisons and on board the hulks, the delicate subject of impressment, with the condition of the poor and the laws affecting them, have again come prominently into notice. Even the welfare of the infant part of our population has not been forgotten, as ap-

pears, among other points, from the discussions relative to the employment of climbing boys in sweeping chimneys, and the existing regulations respecting the ages and treatment of children in our manufactories. No ultimate decision, however, has yet taken place relative to any of these subjects: we shall therefore defer the renewed discussion of them till they necessarily occur in a more matured shape.

Inquiries are also proceeding in the House of Commons, relative to the necessity and expediency of the existing usury and quarantine laws; on both which points the difficulty appears to us to be less in discovering abstract truth, than in overcoming the prejudices which have long prevailed, and the removal of which might probably be attended with temporary inconveniences.

The principal remaining subjects of parliamentary intelligence, relate to the care of the King's person, the restriction on cash payments, and the public revenue.

With regard to the first, in consequence of the decease of her late Majesty, it appears that 58,000*l.* per annum, the income appropriated to her for life, together with 10,000*l.* enjoyed by her as the guardian of the Royal Person, in consideration of the expenses which she might be obliged to incur in the discharge of her duties, have become disposable. The former sum will be applied to the service of the state, deducting, however, the amount of suitable annuities for life to her Majesty's servants: the latter it is proposed to continue to the Duke of York, who is to succeed her Majesty in the care of the King's person; a proposal which has met with considerable opposition in the House of Commons, on the ground of its being an unnecessary expenditure of the public money. The expenses of the Windsor establishment are proposed to be reduced from 100,000*l.* per annum to 50,000*l.*

Considerable light has been thrown on the views, both of the Bank of England and his Majesty's Ministers, relative to the resumption of a metallic currency. The Chancellor of the Exchequer having intimated a proposal of continuing the restriction, *without inquiry*, till the 1st of March, 1820, Mr. Tierney signified his intention to move for a Committee on the subject of the Bank, on which the Directors requested that their affairs might undergo an investigation in a Secret Committee, before any measure should be proposed to Parliament. It is intimated, indeed, both by the Bank and the Ministry, and the intimation coming from such a quarter is not a little alarming, that the impediments in the way of cash payments are not by any means of a temporary nature, and that it would be but a deception to represent them as such to the

public. In reply to the very natural inquiry of the opponents of the present system, "Why, then, did Ministers hold out so strongly last session, expectations, which it now appears are as far off as ever from being realized?" it is answered, that the late and present financial affairs of the Continent, particularly the protraction of the time stipulated for the payment of the French loan, have produced very unexpected effects of great magnitude upon the state of the money market in Great Britain. Such a view of the subject seems to us untenable on any principle of political economy hitherto adopted or promulgated by intelligent men. The evil is simply resolvable, we apprehend, into the excessive issue of a paper currency. Contract that issue, and cash payments may be resumed without difficulty. To those who wish to obtain a complete and most luminous view of this subtle subject, we would strongly recommend two works which have lately been published; the one a Review of a publication of Mr. Ricardo's, in the last Edinburgh Review; the other, a Letter (said to be written by Mr. Coppleston, of Oxford) to the Right Hon. Robert Peel. In this last publication, the ruinous effects of the present system on the comforts and even moral interests of society, and especially of the labouring classes, are most ably and convincingly exhibited.—When the Secret Committee was appointed to examine into the subject, Mr. Tierney moved that it should be authorized to inquire into "the effects produced upon the exchanges and the state of the circulating medium by the restriction, and to report if any and what reasons exist for continuing it beyond the period now fixed by law for its termination;" but this motion was superseded by an amendment of the Chancellor of the Exchequer, limiting them to an inquiry into "the present state of the Bank with reference to the expediency of cash payments at the period fixed by law, and into such other matters as are connected with it."

In moving for the appointment of a Committee of Finance, the outline of the estimates for the present year has been incidentally brought forward by Government. The income of the country in the year ending January 5, 1819, (including arrears) amounted to somewhat more than fifty-four millions, which, deducting arrears, produces an excess of about four millions beyond the permanent revenue of the preceding year. It is gratifying to add, that this increase, which is about ten per cent. on the permanent taxes, is not upon any one article of revenue, but upon nearly forty of those included in the excise account. The amount of exports has been 35,325,000*l.* during the year; being above 3,000,000*l.* more than the preceding year, and nearly 100,000*l.* more than the year 1815, in which the exports exceeded those of former years by 10,000,000*l.* Doubtless this is a cheering statement; though it remains to be proved how far this unexampled export has found suitable markets, and consequently what benefits it will bring to this country in return. It appears, upon the whole, by the calculations of Government, that the income of the year exceeds the expenditure by four or five millions; which, considering that not less than 17,000,000*l.* of annual taxes have been remitted since the war, is a fact of no slight encouragement. It must not, however, be forgotten, that in the preceding estimate no provision is made for the sinking fund, for which thirteen or fourteen millions will be wanting: so that, in point of fact, supposing the sinking fund to proceed at the rate at which it has hitherto proceeded, there would, instead of a surplus, be a large deficit to be raised by loan.

A variety of papers have been laid on the table of Parliament relative to the negotiations at Aix-la-Chapelle, respecting the Slave Trade, the substance of which we mean to give in our next. In the meantime, we grieve to say that nothing effectual has been done at the Congress for the final extinction of this traffic.

## ANSWERS TO CORRESPONDENTS.

WE know nothing of the author of the paper to which CLERICUS alludes: he is welcome to reprint it if he think proper, though we are not aware of any particular benefit that would arise from so doing.

We cannot answer Mr. P.'s obliging query, without betraying the confidence reposed in us by our Correspondents.

SCIPIO ÆMILIANUS; CLERICUS LANCASTRIENSIS; IGNOTUS; a paper on "The Abuse of Singing;" VICANUS; G; AN INQUIRER; JUVENIS; RUSTICUS; CAUSIDICUS; E.; and the good-humoured EXPOSTULATRIX, have been received, and are under consideration.

We cannot decide on KIMCHI's papers, till he favour us with a sight of them.

The remaining half of a 100*l.* Bank Note, No. 6505, for the British and Foreign Bible Society, has been duly received, and will be printed in the Appendix to the Report as "Anonymous."